

I WENT TO CHURCH
IN NEW YORK

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Bomar

I went to Church in New York.

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I WENT TO CHURCH
IN NEW YORK

I WENT TO CHURCH IN NEW YORK

BY
W. MELMOTH BOMAR, PH.D.

ILLUSTRATED

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FOREWORD

"Man does not live by bread alone." Such were the words of one whom all the world recognizes as a Great Teacher. There must be sustenance for the moral and spiritual life as well as for the physical life. That is a generally acknowledged principle. Heeding that principle, this writer set about the compilation of a volume of messages of representative religious leaders in New York, the metropolis of America and often referred to, by those who should be competent judges, as the world's most wide-awake city.

New York is a recognized leader in such fields as education, music, drama, entertainment, fashion—and certainly business. But what about religion? What is the spiritual bill of fare that is mêté out to those in this great city who seek moral and spiritual sustenance? That is exactly the question this volume attempts to answer—according to the reader's own interpretation.

Let it be understood at the outset that this volume is not presented as a *complete* work. Far from it! It is presented as a volume of *representative* New York religious messages—as *heard from the pew*, which, after all, is one of the best tests of the effectiveness of a sermon.

The volume has been compiled primarily for the purpose of informing religious leaders the country over what their *confreres* in the great city are saying to their flocks—those who look to them for leadership and guidance in things that pertain to "the higher life."

Since religion is an important phase of community life, it is hoped that the volume may be of use not only to religious leaders but to teachers and students of sociology, and to members of women's clubs, parent-teacher associations, and other organizations interested in any phase of community betterment.

As will be observed at a glance, the writer, in compiling this volume, has merely played the rôle of reporter. The services attended have been as faithfully recorded as possible. And in each instance the notes on the service have been approved by the leader in charge of that service. So, the volume is offered as free from inaccuracies of recorded statement, and as wholly devoid of any personal opinion held by the compiler.

If there are those who think that in some instances too much attention has been paid to detail, the compiler would remind them that the volume was planned to present as complete a picture as possible of every service recorded. The *message* of the religious leader has been regarded as the picture. Other phases of the service—with any explanatory or descriptive notes on belief, meeting place, or individual—have been presented to give background for the message, or, if you will, a frame to the picture.

W. M. B.

New York City
February 25, 1937

CONTENTS

CHAPTER	PAGE
I. ADVENTIST (SEVENTH DAY)—“The Character and Trend of the Times”	I
II. BAPTIST—“Christmas Sermon”	15
III. CENTER OF PEACE—“The Healing Message of Gideon”	29
IV. CENTER OF TRUTH—“How to Make the Most of Yourself”	38
V. CHRISTIAN (DISCIPLES)—“The Main Business of Religion”	47
VI. CHURCH OF THE TRUTH—“The New Day and the New Way”	56
VII. COMMUNITY CHURCH—“Cannibalism, Murder and War: A Study in Social Evolution” . .	63
VIII. CONGREGATIONAL—“Self-Discipline”	79
IX. DIVINE SCIENCE—“God Is Marching Today” .	88
X. DRANAH, THE TEACHING OF THE LAW OF LOVE —“The Problem of Life”	99
XI. DUTCH REFORMED (COLLEGIATE)—“The Art of Homemaking”	109
XII. ETHICAL CULTURE—“The Meaning of Ethical Religion”	118
XIII. FREETHINKERS—“Religion and Rebellion in Spain”	126
XIV. HINDUISM—“The Plan for a Perfect Life” . .	137
XV. HUMANIST—“Mothers Are Different Now” . .	144
XVI. INTERDENOMINATIONAL—“God Hath Spoken” .	151
XVII. JEWISH—“Why the President Triumphed—Now It Can Be Told”	159

CHAPTER	PAGE
XXVIII. LIBERAL CATHOLIC—"The More Abundant Life" ✓	165
XIX. LUTHERAN—"Faith"	176
XX. METHODIST EPISCOPAL—"The Commonplace Christ"	185
XXI. NATIONAL BIBLE INSTITUTE—"The Devil: A Twentieth Century Reality"	193
XXII. NEW HISTORY SOCIETY—"Religion—Yesterday, Today and Tomorrow"	202
XXIII. PENTECOSTAL—"God's Anointed"	213
XXIV. PRESBYTERIAN—"These All Died in Faith" . . .	226
XXV. PROTESTANT EPISCOPAL—"Investing in God's Business"	238
XXVI. ROMAN CATHOLIC—"New Year's Eve Sermon" .	251
XXVII. SALVATION ARMY—"Guardians of the Covenant Service"	259
XXVIII. THEOSOPHY—"The Mystery of Birth" . . .	270
XXIX. UNITARIAN—"Harvard's Tercentenary: Its Spiritual Meaning"	279
XXX. UNITY (OF TRUTH)—"The More Abundant Life"	288
XXXI. UNIVERSALIST—"Searchers After Life" . . .	298

ILLUSTRATIONS

NUMBER		PAGE
1	RIVERSIDE (BAPTIST) CHURCH	17
2	BROADWAY TABERNACLE (CONGREGATIONAL)	81
3	DUTCH REFORMED—MIDDLE COLLEGIATE	111
4	FREETHINKERS' STATUE OF THOMAS PAINE	127
5	GRACE (METHODIST EPISCOPAL) CHURCH	187
6	GLAD TIDINGS TABERNACLE (PENTECOSTAL)	215
7	CENTRAL PRESBYTERIAN CHURCH	227
8	THE (PROTESTANT EPISCOPAL) CHURCH OF THE TRANS- FIGURATION—"THE LITTLE CHURCH AROUND THE CORNER"	239
9	SAINT PATRICK'S (ROMAN CATHOLIC) CATHEDRAL	253
10	SALVATION ARMY TRAINING COLLEGE	261
11	ALL SOULS' (UNITARIAN) CHURCH	281
12	THE (UNIVERSALIST) CHURCH OF THE DIVINE PATERNITY	299

I WENT TO CHURCH
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I

ADVENTIST (SEVENTH DAY)

Adventists (Seventh Day), it is generally known, regard Saturday as the true Sabbath and, accordingly, hold their regular Sabbath services on that day. However, at the *City Temple*, Broadway at 150th Street, it is the practice of the congregation (Adventists) to hold a service on Sunday evenings also.

At this particular Sunday evening service (December 20, 1936), the Pastor, the Rev. Lawrence B. Schick—broad-shouldered, bespectacled, strong-voiced and pleasant-faced—chose for his subject, "The Character and Trend of the Times."

The *text* was II Timothy 3: 1-5—

This know, also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy,

Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

In substance, this is what the pastor had to say to the congregation—which comfortably filled the attractive church auditorium, the main decoration of which was, in an ivory and gold-trimmed arch conspicuously placed directly behind the pulpit so that it would catch

the eye of every worshiper, an illumined window depicting Jesus being baptized in the river Jordan by John the Baptist, and the light from heaven descending upon Him:

The text just read is a terrible indictment against somebody.

It is in very positive language. Speaking through the Apostle Paul the Lord says: "This *know*."

The Lord wants us to have these things fixed firmly in mind. He wants us to have this actual knowledge.

I'm glad the Lord doesn't ask us to *assume* that these things shall be so, or ask us to think them through, or to analyze and try to reach a conclusion. He says, "This *know*." He wants us to have definite knowledge that these things *will* be. Then He goes on to tell us *when* they will be. They, He says, will be in the last days.

I believe that we are living in the last days of the world's history. Let's study together tonight the character of the times and see if the trend is not toward the things which were prophesied should be in the last days.

When we get sick and call in a doctor and he takes our temperature and finds that we have a fever, he knows that something has upset the equilibrium of our body. He doesn't *guess* that the body's equilibrium has been upset. He *knows* it. But he doesn't know the cause of the upset condition. He doesn't know just what specific thing the fever is a symptom of until he has made an examination. He asks questions. He may probe about—and thump. In short, he takes an inventory of our physical being. Then he puts his findings together and makes his diagnosis.

And so does the prophet go about, in the text we read

tonight, the business of forecasting, of diagnosing. He doesn't let the element of guesswork enter. He enumerates symptoms and then tells us, Now when you see all these things come to pass, then *know* that the last days are come.

The prophet tells us that there will be perilous times in the last days. For—Then he enumerates the conditions that will make the times perilous. They are those read in the text—that men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, and so on.

There are those who fail to read into the perilous present-day trends any signs that the last days are upon us. They contend that we are only entering a new phase of the world's era, that the last days are not upon us. Not so long ago I picked up a verse from a song that was sung with a great deal of enthusiasm at a religious gathering, which went like this:

The world is getting better,
No matter what they say;
The light is shining brighter,
In one effulgent ray. . . .

Now to me that sounds like Couéism, pure and simple. Remember Mr. Coué and his famous formula, "I'm getting better and better in every way every day"?

We can't afford to be guided by such an ostrich philosophy. The ostrich, you know, is a bird that, in order to escape from trouble or from seeing something it doesn't want to see, is supposed to hide its head in the sand.

We can't refuse to face realities. We can't refuse to see things as they are just because we don't want to see them.

The Bible has said that a time is coming which shall have no parallel in history, a time when there shall be personal, social, and general upheavals. And never were conditions in the world more menacing than they are now. In every walk of life men are facing situations they don't know how to meet. And as one writer has put it, there is no Moses to lead the way. There is no man on today's horizon who is able to lead the world out of the trouble in which it finds itself. And conditions are getting worse and worse.

In Europe today the people are trembling with fear. And for good reason. They have a condition over there which, any day, is likely to start a war which will be world-wide in its scope.

Oh, I know there are those who say America will never be drawn into another foreign war. But I say to you that it will be nothing short of a miracle if, when the next war comes, America is able to keep out of it. As I see it, all the indications are that the conflagration, once it is started, will be world-wide in its scope.

The Bible tells us that in the last days perilous times shall come.

The gangsterism that infests the world today, the growing animosity between nations—such things do not come into being overnight. There are reasons for their existence. And the Bible gives the reasons. It says, "This *know*"—that perilous times are to come in the last days. For—Then it enumerates many conditions, the first of which is that men shall be lovers of their own selves.

Today we see that condition fulfilled. Men have put self first. They have taken the cue from the egotistical Lucifer, who, according to Biblical teachings, made

such boasts as "*I will ascend into heaven.*" "*I will be like the Most High.*" Always with him it was *I, I, I*. And the human race has accepted the idea and today carries on on that basis.

That is in direct opposition to the first of the *Ten Commandments* which the Lord has given us, which commandment is, *Thou shalt have no other gods before me*. That commandment, which still heads the list of ten, puts God first. But the human race has reversed the order and puts *I, Me, Self*, first.

There is entirely too much practice today, the world over, of "The Lord bless me and my wife, my son John and his wife, us four and no more," philosophy. There is entirely too much resemblance on the part of human beings to the peculiar South American bird which goes about constantly chirping, *Me-me, Me-me, Me-me*.

Selfishness is at the bottom of the world's troubles today. If we were to take selfishness out of the picture—speaking collectively, of course, the greater part of the world's problems would be immediately solved.

This *know*, says the Bible, that in the last days perilous times shall come. For—And the prophet names as the second, among the many indictments, that men shall be covetous. He knew that the time was coming when men would so love money that they would be willing to sacrifice character for the sake of it. And no man can doubt that such a time has arrived.

"The love of money is the root of all evil." That's what the Bible tells us. Notice, however, that it is not money itself that the Good Book says is evil, but the love of it.

Do you know, my friends, that a copper cent can be held so close to the eye that it will shut out everything

else in the universe? That is true literally. It is also true figuratively. Money—the love of it, can blind people to all that is worth while in life.

From the day Esau sold his birthright for a mess of pottage men have been sacrificing character for the sake of gold. But the lust for gold has never been so great as it is today.

In the Bible, in the Epistle of James, the 5th Chapter, we are told:

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

Ye have condemned and killed the just; and he doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. . . ."

Without condemning one side or the other, but just stating the cause of the situation, it is covetousness and the love of money that is at the back of our capital and labor problems today.

Covetousness—the love of money, it's filling the world with trouble. It is at the bottom of the strikes and lockouts and similar catastrophes with which the world is beset.

This *know*, says the Bible, that in the last days perilous times shall come. The third indictment by the prophet is that men shall be boasters. And today men are lauding themselves. They are commending themselves. They are acting on the sometime promulgated psychological doctrine, "Blessed be he that tooteth his own horn, lest it be not tooted."

Pride is the next indictment by the prophet. And today there are people—far too many of them, who, if they can't be the first instruments in the orchestra of life, won't play.

Blasphemy is the next indictment as given in our text. And today we've reached the stage where men are blasphemous as never before. Not only is blasphemy commonplace in language, but also in the attitude of people toward the Deity.

The next indictment by the prophet is disobedience to parents.

A philosophy has come into the world today which puts parents beyond a spanking relationship with their children. Parents, we are told, may cajole and persuade. But never, never, never, must they use physical force in the training of their offspring.

A little chastisement, properly placed and administered at the right time, has a wonderful influence on the development of character. I know. For that's the way my father dealt with me. Oh, yes! I sometimes thought he was severe. But today I honor him because he was strict.

I say to you today, my friends, if a child does not learn obedience in the home, tell me, where will he learn it?

The church gets the child an hour or so a week. The

school gets him a few hours a day five days out of the seven. Neither the church nor the school—nor both combined, can make up for what the home lacks. So, in the last analysis, disobedience goes back to the parent. If a child is disobedient, it is not so much the fault of the child as it is of the child's parents.

On this subject one writer has recently said that there is just as much authority in the home today as there ever was, but that it is now in the hands of the children. Another writer has facetiously summed up the situation of disobedience to parents with the conclusion that too many old-fashioned woodsheds have been turned into modern garages.

Unthankfulness is another indictment by the prophet. And how full of ingratitude is the world today. How rare in our daily lives is the attitude of "Thank you" assumed, and how seldom are those two simple little words that can bring such joy to the human heart spoken.

Unholy. That's another indictment by the prophet.

In the Bible we are told that in the last days men will be unholy, impure, and without natural affection. Today the world is full of unholiness, impurity, and natural affection appears to be dying out.

For illustration, take the divorce courts. Today people are getting divorces for the most trivial reasons. Yet the Bible recognizes only one ground for such action.

The reason so many divorces are being granted on trivial grounds is because marriage today is so trivially regarded. It used to be a sacrament. It ought to be now.

And haven't you, my friends, read in the newspapers

about little bundles of humanity being found on door-steps? Or perhaps about little lifeless forms being found in gutters, or in garbage cans, or on dump heaps? Surely such happenings are evidence that there are people who are unholy, who are impure, who are without natural affection—as the Lord said there would be in the last days.

Then, according to the prophet, people, in the last days, will be truce-breakers.

The time *has been* when a man's word was as good as his bond. The time *has been* when the word of a gentleman was all that was needed to bind a bargain. But today—alas! people will, in all solemnity, sign documents into which have been inserted “jokers”—cleverly phrased clauses which will render the contracts null and void, because character is scrapped for gold.

And how easy—and common—it is today for nations to break their peace treaties and other solemn international agreements and vows. Covenants between nations today seem to be hardly worth the paper upon which they are written.

Then, false accusers—slanderers. The Bible has said that such will be rampant in the last days. Can you doubt that they are with us today?

Incontinence. That's another characteristic which shall prevail in the last days—when perilous times shall come, according to the Bible. And in the realm of social conduct today it appears verily as if an eleventh commandment had been written, one reading, “Thou shalt not get caught.” Anything is all right if you can get by with it, seems to be a present-day motto.

And the Bible has said that in the last days men shall

be fierce, despisers of those that are good, traitors—that is, willing to sell out their best friends. Today can you fail to see evidences of such traits all about us?

Then a most serious charge is made. In the last days, the prophet has said, men shall be lovers of pleasures more than lovers of God. That's a terrible charge.

I shall not, as proof that such a condition is with us today, go into details concerning the untold millions of dollars that are spent annually for liquor, for the theatre, on the races, for ornaments and jewelry, and all sorts of expensive things like those mentioned—things that people don't have to have, but indulge in just because they want to. But I will take for my illustration one single item—a humble one, chewing gum. Do you know, my friends, I have read that more money is spent for chewing gum in this country than is spent for the support of all the missionaries to foreign fields that are sent out from these shores?

Men shall be lovers of pleasure more than lovers of God! That is the most serious of all these indictments. That, according to the prophet, is a characteristic which shall prevail in the last days. It is, undeniably, a characteristic of this day and age.

This *know*, God has said, that in the last days perilous times shall come. For—Men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. They shall have a form of godliness but deny the power thereof.

If such a list of indictments had been addressed only

to the *world*, to those who did not—or do not profess to be the doers of the will of God, there could have been a chance. For God saved Sodom and Gomorrah.

But, my friends, when the living God is charging Christendom with such a list of conditions, there can be no doubt that the world is in a terrible condition. It is a hopeless state when such charges are hurled by the living God against those who are supposed to be doers of His will.

Oh, my friends! what can you and I do about it?

We can get rid of all false concepts concerning a cleaning up and a betterment of the world. Such things are only crutches. And crutches are not a cure for an affliction.

The world today is, figuratively speaking, on crutches. What it needs is a power to lift it out of its troubles—troubles which lie in the human heart. It needs a cure. And there is no cure among human forces. There is no leader on the horizon.

The world is rapidly getting itself into such a condition that God will no longer plead with humanity. Then will the last days be upon us.

My friends, you and I can't change the world. But we can, as individuals, open our hearts to the Lord and let Him come in and clean up our lives. Then we will not be among those who have a "form of godliness but deny the power thereof."

You and I can, as the Bible enjoins us to do, turn away from such terrible things as, according to the prophet, will be found in the perilous times which shall come in the last days.

Individually, you and I can change our course. May God help us so to do!

Music was an important part of this service. The time being near Christmas, two seasonal numbers were rendered—a contralto solo, "The Virgin's Lullaby," and a contralto and soprano duet, "O Holy Night!" And the congregational singing was as follows:

- (1) All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all,
Bring forth the royal diadem,
And crown Him Lord of all!

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all,
Hail Him who saves you by His grace,
And crown Him Lord of all!

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
'To Him all majesty ascribe,
And crown Him Lord of all,
'To Him all majesty ascribe,
And crown Him Lord of all!

- (2) To God be the glory,—great things He hath done,
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the Life-gate that all may go in.

CHORUS

Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father through Jesus the Son,
And give Him the glory,—great things He hath done.

O perfect redemption, the purchase of blood,
To every believer the promise of God:
The vilest offender who truly believes,
That moment a pardon from Jesus receives.
Praise the Lord, etc.

Great things He hath taught us, great things He
hath done,
And great our rejoicing through Jesus the Son:
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see.
Praise the Lord, etc.

(3) Joy to the world! the Lord is come,
Let earth receive her King;
Let every heart prepare Him room,
And Heav'n and nature sing,
And Heav'n and nature sing,
And Heav'n, and Heav'n and nature sing.

Joy to the earth! the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills and plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow,
Far as the curse is found,
Far as the curse is found,
Far as, far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders, and wonders of His love.

- (4) We have heard the joyful sound,
Jesus saves! Jesus saves!
Spread the tidings all around,
Jesus saves! Jesus saves!
Bear the news to ev'ry land,
Climb the steeps and cross the waves,
Onward!—'tis the Lord's command;
Jesus saves! Jesus saves!

II

BAPTIST

The *Riverside Church*—"the most lordly church on Manhattan Island"—at Riverside Drive and 122nd Street, is, in style, an adaptation, "to the life and needs of our time," of medieval religious art as exemplified in cathedrals built during the Middle Ages. Its "major architectural inspiration" came from Chartres Cathedral, "which has dominated the plains of Beauce, in northern France, since the 13th Century."

The church is a successor to the Park Avenue Baptist Church, the name *Riverside Church* being assumed when the building on Riverside Drive was ready for occupancy. It was begun in 1927 and completed some three years later, the first service being held in the nave—which occupies the main body of the edifice on the Riverside Drive level and is 89 feet wide, 215 feet long, and rises to a height of 100 feet—in October, 1930. The building is of steel construction with an exterior covering of Indiana limestone.

The *Riverside Church* enjoys the distinction of being the Rockefeller church home. In addition, it has two other outstanding characteristics. It has, as its dominating feature, a memorial tower which, rising from a base one hundred feet square to a height of 392 feet, contains twenty-two floors, "most of which are devoted to the specialized uses of the various church groups and to the church offices," the first time, it is

authoritatively stated, that a tower as tall as this has been made to serve a practical purpose "beyond that of a decorative element and belfry." And above the 22nd floor of the tower, there rises the great belfry housing the Laura Spellman Rockefeller Memorial Carillon of seventy-two bells, one of which, weighing more than twenty tons, is said to be the largest tuned bell in the world.

The pastor of the *Riverside Church* is the widely known Rev. Dr. Harry Emerson Fosdick. He was in charge of and preached the sermon at this (1936) Christmas morning service.

The order of the service was as follows:

Organ Prelude Gesu Bambino.....Yon
Processional Hymn (Congregation standing)

It came upon the midnight clear,
 That glorious song of old,
 From angels bending near the earth,
 To touch their harps of gold:
 Peace on the earth, good will to men,
 From heaven's all-gracious King;
 The world in solemn stillness lay
 To hear the angels sing.

Still through the cloven skies they come,
 With peaceful wings unfurled;
 And still their heavenly music floats
 O'er all the weary world:
 Above its sad and lowly plains
 They bend on heavenly wing,
 And ever o'er its Babel sounds,
 The blessed angels sing.

And ye, beneath life's crushing load,
 Whose forms are bending low,
 Who toil along the climbing way
 With painful steps and slow,—



RIVERSIDE (BAPTIST) CHURCH

Look now, for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on,
By prophet bards foretold,
When, with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing!

There followed the "Call to Worship"—(Congregation seated), and the "Sanctus," and the "Invocation." Then came the "General Thanksgiving"—(Congregation joining):

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom, with thee and the holy Spirit, be all honor and glory, world without end. Amen.

This was followed by a choral chanting of "The Lord's Prayer."

Then there was sung—by the large vested choir, this anthem, "Glory to God"—Handel:

There were shepherds abiding in the field, keeping watch over their flocks by night and lo, the angel of the Lord came upon them

and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord.

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest and peace on earth, good will toward men.

The *Scripture Lesson*—read by one of the associate ministers of the church, Rev. Eugene Carder, was Luke 2: 8-14,—an almost exact repetition of the text of the anthem just sung by the choir:

And there were in the same country shepherds abiding in the field keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

There followed the singing—by the choir, of this carol:

How far is it to Bethlehem?
Not very far?
Shall we find the stable room
Lit by a star?

Can we see the little Child?
Is He within?
If we lift the wooden latch,
May we go in?

May we stroke the creatures there,
Ox, ass, and sheep?
May we peep like them and see
Jesus asleep?

If we touch His tiny hand,
Will He awake?
Will He know we'd come so far,
Just for His sake?

Great kings have precious gifts,
And we have nought;
Little smiles and little tears
Are all we brought.

For all weary children
Mary must weep;
Here on His bed of straw,
Sleep, children, sleep.

God in His Mother's arms,
Babes in the byre,
Sleep as they sleep who find
Their heart's desire.

(FRANCES CHESTERTON).

The theme of the *Litany* which followed the singing of the above carol was:

Oh, Lord, we bless Thee for the children. . . .

We bless Thee for Christ's revelation of the beauty and value of childhood; for His tender compassion for children; for His burning indignation against those who do them wrong; for His message of their nearness to the Father of all; for the childhood of Christ our Lord. . . .

As we thank Thee for the children,

So we pray for fathers and mothers, and for all through whom children receive their first impressions of Thee. . . .

Make our hearts burn within us for those children who go neglected and unloved. . . .

May we make of this world a better place into which children may be born. . . .

The *Offertory* was a choral rendition of "The Shepherds Had an Angel"—Besley:

The Shepherds had an Angel,
The Wise Men had a star,
But what have I, a little child,
To guide me home from far,
Where glad stars sing together
And singing angels are?

Lord Jesus is my guardian,
So I can nothing lack.
The lambs lie in His bosom,
Along life's dangerous track,
The wilful lambs that go astray,
He bleeding bringeth back.

Lord Jesus is my guiding star,
My beacon-light in heaven:
He leads me step by step along
The path of life uneven:
He, true light, leads me to that land
Whose day shall be as seven.

Christ watches me, His little lamb,
Cares for me day and night,
That I may be His own in heaven:
So angels clad in white
Shall sing their "Glory glory"
For my sake in the height.

(CHRISTINA ROSSETTI).

Immediately preceding the *Sermon*, the congregation—standing, sang this *Christmas Hymn*:

The first Noel the angel did say
Was to certain poor shepherds in fields as they lay;
In fields where they lay keeping their sheep
On a cold winter's night that was so deep.

Noel, Noel, Noel, Noel,
Born is the King of Israel.

They looked up and saw a star
Shining in the east, beyond them far,
And to the earth it gave great light,
And so it continued both day and night.

Noel, etc.

And by the light of that same star,
Three wise men came from country far,
To seek for a King was their intent,
And to follow the star wherever it went.

Noel, etc.

This star drew nigh to the northwest,
O'er Bethlehem it took its rest,
And there it did both stop and stay,
Right over the place where Jesus lay.

Noel, etc.

Then entered in those wise men three,
Full reverently upon the knee,
And offered there, in His presence,
Their gold, and myrrh, and frankincense.

Noel, etc.

The *Sermon*, preached by the pastor—well-known for his writings and radio broadcasts, was, in substance:

At Christmas time our personal relationships loom large.

When Christmas comes again we think once more how much we care for some people; how empty life would be without them.

At this season we realize that if there is anything in us that is worth while, it is because of some personal influence.

Paul said, "For me to live is Christ."

Christianity is an intimate personal relationship.

Many people can't make real to themselves a per-

sonal relationship with Christ. They may believe in Him as a beautiful figure of long ago. But, for that matter, they also believe that Plato was a great philosopher of the long-ago.

Many people—let's be frank about it—regard Christ as only a long-ago character. With the poet* they say:

Dim tracts of time divide
Those golden days from me;
Thy voice comes strange o'er years of change;
How can I follow thee?

Comes faint and far Thy voice
From vales of Galilee;
Thy vision fades in ancient shades. . . .

Again, I say Christmas accentuates personal relationships. Family ties and those of friendship are accented at this season. But a personal relationship with Christ? There are many who ask, What is meant by that? How can such a thing be?

To bring about an intimate personal relationship with Him we need to do more than keep His commandments. We must have faith. Faith, the poet has said, has still its Olivet, and love its Galilee. At their best, Christians have borne testimony to such sentiments.

The loveliest things in human life are expressed in poetry.

Christmas is not simply a holiday. It is a season of poetry, a season when we recover a sense of companionship with that Divine life revealed in Christ. When that occurs, it is indeed Christmas.

In our Christmas talk together, we need not overlook the prosaic side of the matter. There have been some who have really questioned whether Jesus ever existed.

* Francis Turner Palgrave.

If you have been one of those doubters, all you need to do, to be convinced of His reality, is to take your Bible and go to Palestine. Go to the Sea of Galilee, bordered with ruins of the cities in which He taught. Go back and forth over the plains of the Jordan. In all those places you will see evidences which corroborate the story of His life. No one with a competent geographical background ever made such a trip who did not come away impressed with the overwhelming reality of Jesus. His story fits that land like a hand in a glove.

What troubles most people, however, is not doubt of His existence. It is whether or not He said this, or that, or the other thing, which has been attributed to Him.

Even granting that His biography is not as complete as perhaps it could be, it is nothing short of nonsense to say that we don't know much about Him. We know the significant things about Him.

Every great creative artist has his style. And that style is the expression of the very quintessence of the individual. The trained appraiser recognizes at sight the works of various great artists. And the trained listeners recognize by sound the compositions of the great musicians—Schubert, Beethoven, Bach, Wagner, Mozart.

And so it is with Jesus. He had a style,—one which cannot be mistaken.

With His birth there was born a new spiritual style. His style is not that of Buddha, not that of Confucius, not that of Mohammed.

The *Sermon on the Mount*—that's Jesus' style. The interpretation of God in terms of fatherhood and the consequent brotherhood of man—that's His style.

If you say—speaking figuratively, that He used the same old notes, my reply is, Of course He did. All

music is made up of the same old notes. It's the *style* that causes the variation.

We *know* the qualities of Jesus' style. And down through the centuries those qualities have been recognized by the men and women who have belonged to His school and caught His style.

Here, then, ends the prose of the story.

And now we turn once more to the poetry.

Christianity means an intimate personal relationship with Christ. That's poetry. Paul's words, based on experiences which enabled him to say, "To me to live is Christ," are not prose. They're poetry. They express the beautiful sentiment of a spiritual bond, of spiritual union with Christ.

Do you mean to say that you live in intimate spiritual fellowship only with those that are alive upon the earth? Why so restrict your company? Was it not said of a European school teacher that he had this legend over the lintel of his door: "Dante, Goethe, and Molière live here?" If that lies within a man's power, is it strange for one to say, "To me to live is Christ?"

One of the leading psychologists of America once told me of his exquisitely happy marriage -a marriage which had ended, years before, with the death of his wife. That man is far from being a spiritualist. But he told me that his wife, all these years since her death, has been the *reallest presence*, the deepest inspiration in his life. So, he explained, the words of Paul, "For me to live is Christ," convey a real and understandable meaning. It's good psychology to see the real meaning in those words of Paul's, and, my friends, it is excellent Christianity so to do.

So, here we are, able to pick our company from both

the visible and the invisible worlds. And I plead with you, on this Christmas morning, to choose the best. Christ can be *real* to you if you will let Him.

We need all the companionship with His high, invisible presence which we can bring into our lives. Life is a struggle. It is filled with grief and sorrows. Some of us here today are crowding down into our hearts burdens and griefs that will hardly stay down until the festive air of this season is over. Making Christ *real* helps immeasurably in easing the struggle.

A story is told of a once wayward youth who was befriended and helped back into a life of usefulness by a man who did not live long after his friendship with the boy began. But at his death he left a photograph to the youth. And when, in the days that followed, the youth was tempted to go astray, he took out that photograph, which he always carried in his pocket, and studied it intently. Asked by an observer why he so often gazed on the photograph, the youth replied, "His look is a wonderful help!"

Was the youth using his imagination? Aye! Indeed he was—to make somebody real whom he needed to have made real.

O, Son of Man! Help us to make Thee real in our lives.

Following a prayer—with choral response, this *Recessional Hymn* was sung:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, and angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls who will receive him, still
The dear Christ enters in.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

III

CENTER OF PEACE

The services of the *Centre of Peace*, located in the Steinway Building, 113 West 57th Street, are conducted by "The Messenger." Those services consist of a Sunday morning meeting at which there is music, a healing treatment, and a message; a radio message over Station WMCA on Monday and Wednesday mornings; classes in metaphysics on Monday, Wednesday and Thursday evenings; and a "Forum of Truth" Tuesday and Friday evenings.

Probably a good idea of *Centre of Peace* doctrine may be gained from this message by "The Messenger"—addressed to "Peace Friends":

It is time you became conscious of your true being and awakened to the fact that you are the creator of your own destiny. You should also see that every time you try to share your problems or difficulties with others, thinking in this way to lighten your own load, you only make a reality of your discord. You unconsciously betray your own faults to those in whom you confide.

As a student of Truth you must be conscious of the fact that every experience in your life is the result of your own thinking—mental creating. Seek no sympathy, for it is insulting. It makes a reality of that which you are seeking to see as unreal, and makes it just that much harder to eliminate. It also discloses to others your own weakness, your own miscreating."

In the *Centre of Peace* metaphysical classes "the technique of living the life of Truth" is taught. This, it is explained, "will enable you to translate the physical

into a perfect expression of the spiritual or the 'I AM THAT I AM' that you actually are, always have been, and ever will be—though not understood by you. This God-Self, when realized and understood, makes you capable of all good. For you, Man the thinker—is Man the creator, God in action."

The "Forum of Truth," which is "not in any way connected with any church," is, it is explained, "designed to fill the need of all students of Truth for a Centre where, without restraints of creed, law or 'ism,' free discussion may strip the mystery from the Divine Law of Life, and make possible its practical application to personal needs. . . ."

An example of *Centre of Peace* doctrine on *healing* is here given.

A woman—"Miss J. G.," writes to "The Messenger":

I have been a victim of stomach trouble for many years, and though a student of Truth for thirty years this condition has never been met. Being like this so long has made me at times very irritable and touchy, and I don't want to be that way. What can I do to change this physical condition and express mentally the way I should?

The answer given was as follows:

The first thing you learn in Truth is the fact that the body is the expression of your thinking, and your thinking never the expression of your body. You must eliminate from your consciousness the belief that your irritable mental state is caused by your upset stomach, and just reverse the process and know that your stomach is upset because of your perturbed mental state.

What is physically called the stomach is, to the student of Truth, nothing more than a receptacle for holding ideas prior to their being assimilated. Of course, it is generally believed that the stomach is the place where your food goes before being digested or assimilated by your body, but in reality it is the place where every thought you think goes, and stays, until it is assimilated.

Jesus said, "Not that which entereth into the mouth defileth a man, but that which proceedeth out of the mouth. Thoughts, adulteries, fornications—these defile the man."

The food of life is actually every thought that you think, and you have for many, many years been indulging in thoughts of fear, worry, and anxiety, with daily dishes of anger and resentment. Your trouble really is traceable to the fact that you have a very sensitive nature and your feelings are easily hurt. This results in your resenting things that are done to you.

How many times have you had a very healthy appetite and felt you could do justice to a delightful meal, and then someone did something to irritate you or hurt your feelings, or possibly something you had planned on doing you found you couldn't do, and as a result you entertained a sense of bitter disappointment? Then, when you sat down to eat, you found that your appetite had flown, and you were suddenly full. What caused the change? You didn't have anything to eat, physically, but you did have plenty to eat mentally.

Another thing you must bear in mind is the fact that every thought you think is responsible for setting in motion the secretions that flow into your system, and especially the saliva in your mouth. You have entertained thoughts that have made your mouth suddenly dry. You have had other thoughts that have lifted your mentality to such a high and exalted state that the saliva has flowed freely.

Scientists inform us that when you become angry and resentful, you cause to flow in your mouth a secretion that is actually brown, and very poisonous. One drop, they say, injected into the veins of a guinea pig will kill him instantly. What do you expect this to do when it flows into your own system? Have you ever experienced or voiced the fact that you had a dark brown taste in your mouth? That didn't come from your stomach, but from your thinking, and flowed into your stomach upsetting not only it, but your whole being.

You, and all others who claim to be students of Truth, or who desire to reach the point where you express physical perfection, must not only learn the simple rules of Truth, but you must practice them. You have read for thirty years, and yet you allow yourself to break the simple rule of Truth which is, that you must never allow anything that happens in your experience to upset you, rile you, irritate you, cause you to worry, and that you must never indulge in any sense of fear or resentment.

Reading alone will never produce a healing in Truth, but practice will bring perfection. You must fill your heart with love for God and man and discipline yourself so that nothing that anyone may do or say can ever offend or hurt you. You must refuse to recognize an insult or slight, even when it is intended. You must place a constructive and good interpretation upon everything that is said and done to you.

You must cease putting into your stomach contaminated thoughts. You must live the life you profess. When you do that you will find that perfection just IS—it is not “going to be.” You will find that your stomach never did need to be changed. It was always all right. You simply had to change what you put into it in thinking, for your thoughts are your food.

Your body is just the expression of your thinking, and when you feed it with pure and wholesome thoughts, the Divine Food that nourishes your being, it will express perfection, and your life and every experience will be as sweet as the thinking you entertain.

At this particular Sunday morning service (August 9, 1936), after a *piano prelude* the congregation—standing, sang this “Peace Hymn”:

PEACE—to all the world we bring,
As joyously this hymn we sing,
Across the land and o’er the sea
‘Peace unto Thee’—‘Peace unto Thee,’
That Peace—to earthly minds unknown,
The Peace of God, that Truth alone
Reveals. This is the message that we sing,
PEACE—PEACE—PEACE.

PEACE—we give with outstretched hand
To every heart throughout the land
Whose wearied soul seeks sure release
From mortal bond,—from mortal bond,
This Peace—to all the world we give,
The Peace that when in Truth we live
Expands! until it is complete, complete—
PEACE—to you ALL!

After a *Selected Reading*, there was an “Audible Healing Treatment with Use of Cosmic Current,” and then there was said in unison this “Affirming Prayer”

I AM One with My Father and the Universe.
His nature I express, fully conscious of the Cause of My Being.
His life I live in the Seen and Unseen.
My daily needs are Omnipresent as a result of living His Life.

My offenses are forgiven because forsaken and because I have forgiven all others.

The Spiritual Life I live has freed me from all evil and lifted me above all worldliness,

Because the power I AM One with and express, is Omnipotent, over all—and ALL.

After the *announcements* were made there was rendered a baritone solo, "Grateful Am I." Then came the message of "The Messenger,"—a young man in informal morning attire of white trousers and blue coat. In substance this was what he said to his fair-sized, prosperous-looking audience on the subject, "The Healing Message of Gideon":

Are you grateful enough for the messages which have been given you in the Bible?

It is surprising the number of people who have not read the Bible through. Yet it is one of the most interesting of all books.

Do you know the story of Gideon? (Judges 6, 7). Can you see the hidden message there is concerning healing in that simple little story? 'Tis a perfect little message on metaphysical healing.

You can bring to yourself the healing you desire by paying heed to that message.

We are gathered here today to show our respect to a power greater than ourselves, yet a power that we are one with. We come here each week to become conscious of the fact that we are the Omnipresent force ourselves.

To whom are we responsible? Ourselves.

Whom should we worship? Ourselves.

Within you lies all there is—all you need. That is what we come here to become conscious of.

In the story of Gideon we are told how the children of Israel made themselves dens and caves in the moun-

tains. They did that because they were in fear of the Midianites, who had swarmed over the land and were destroying their substance.

The children of Israel cried unto the Lord because of the Midianites. And there came an angel of the Lord and sat under an *oak* tree where Gideon was at work, threshing wheat which he tried to hide from the Midianites.

An oak tree symbolizes strength.

The angel of the Lord found Gideon under an *oak* tree, and said unto him, "The Lord is with thee," and called him a "mighty man of valor."

These things served to give Gideon confidence - that he could go forth and fight, and that victory would be his.

Have you ever hidden yourself away--like Gideon under the oak tree, to search out some divine gift by which you might live and achieve?

While he was working under the oak tree- symbolic of great strength, the Lord told Gideon through the angel which He sent to talk to him, to go forth and fight the Midianites and that victory would be given to him as one man.

One man. That is an important point to get. It signified what great things can be accomplished by one who is inspired to have confidence in himself.

I AM THAT I AM. That is the angelic thought which, coming to you, enables you to do the things you wish to do.

Gideon, although he had been told by an angel to go forth and smite the Midianites and that the Lord would be with him and that victory would be his, was still a little afraid. He wanted a sure sign from God to bolster up his faith in that promise of victory.

Did you ever waver, and want a sign—a sure sign, that victory would be yours before you set out to accomplish along some given line?

Gideon asked God to prove to him that He would be with him and give him the victory, by causing a fleece which he would put upon the floor to be wet with dew while all around it remained dry. And that came to pass.

But Gideon was still doubtful and asked for another sign from the Lord. This time he asked that the fleece remain dry while all around it should be wet with dew. And that came to pass.

Then Gideon was confident that the power of success lay within him. He went forth conscious of that inward source of power.

That's what individuals need today—a consciousness of their power. We need to cast out every fear. Fear is the enemy of power. We can never achieve while fear rules.

The Lord, in bolstering up Gideon's courage, said to him, "Peace be unto thee; fear not."

Then the Lord told Gideon that he needed only a few people with him to take the hosts of the Midianites, and that to select those few he should bring down to the water's edge the ten thousand who had proclaimed themselves unafraid and ready to go forth with him into battle against the Midianites. And at the water's edge three hundred only of the ten thousand who presented themselves, were selected—according to the way they drank of the water.

In effect that was telling Gideon that he had to weed out and purify his thoughts. The men mentioned in the story signified thoughts, and water is a symbol of purification. So, according to God's plan, Gideon took only

three hundred thoughts — purified thoughts, from among ten thousand which were unpurified.

Then God told Gideon how to equip the men who were to go with him in battle against the Midianites. He put a trumpet into every man's hand, with a pitcher, empty, save for a lamp, which was placed therein.

At a signal the men blew upon their trumpets and broke the pitchers and held aloft the lamps they had concealed within them. And the Midianites, beholding the lamps held aloft, thought they were surrounded by a great host—and fled.

At first you flee from error. You are frightened by it. Just as Gideon was frightened by the hosts of the Midianites who had swarmed into the land and were devouring the substance of his people; and just as the Midianites were frightened sufficiently to flee from the land they had overrun by the sight of only three hundred lamps held aloft.

But when you become strengthened by that angelic voice I AM THAT I AM that is within you, and become conscious of the promise of cooperation of the mind force, then you can go forth to meet life's problems relieved of all fear of possibility of defeat. Then you conquer.

It is *quality* of thought that counts—not *quantity*. Quality of thought is what makes it possible for you to heal, and be whole, and put all error out of your consciousness.

You must choose to rout error. Your sense of materiality must be so fully conscious of its frailty that—like the pitchers in the story of Gideon—it can easily be broken, allowing the light of the true man to shine forth.

You must surround your foe, the false sense of error, with that light from within. Then the foe will retreat.

The pitcher is broken. That is mortality drifting away.

The three essential factors in divine healing are:

(1) You must see the light of Truth which illumines your pathway—leading you from the darkness of error.

(2) You must understand the frailty, the nothingness of all error—which, in the story of Gideon, can be compared to the pitchers which were broken before victory was achieved.

(3) There must be a realization of harmony, of cooperation of the mind force; a recognition of the I AM THAT I AM, which cannot fail to bring victory.

Jesus said, "You shall know the truth and the truth shall make you free."

Error in the presence of Truth will annihilate itself. That is an important point to bear in mind.

The battle is the Lord's. You don't have to fight. All you have to do is to turn on the light of Truth which is within you—just like you would turn on a light upon entering a dark room—and error will flee, as the Midianites fled when they saw the lights held aloft by Gideon and his few chosen men.

Truth realized is God. And that Truth realized, God, does the work. It routs error. It heals. It makes whole. It brings to pass those things we hold dear in life—health, happiness, prosperity.

When the offering—referred to as "love gifts"—had been received, this *Doxology*, which immediately preceded the saying of the *Benediction*, was sung:

Praise God for Health we all may share,
Praise Him for Happiness so rare,
Praise Love for His Abundance, too,
And for the Peace He gives to you.

IV

CENTER OF TRUTH

This service (Sunday, June 7, 1936) of the New York *Center of Truth*, meeting in an assembly room at the Hotel Roosevelt, Madison Avenue and 45th Street, was opened by a piano solo, Dvorak's "Humoresque"—played by a pink-cheeked, pleasant-faced, chestnut-haired youth. Then came the "Opening Meditation," begun with the recital of a short *Scripture* passage, "The Lord is in His holy temple, let all the earth be silent before Him," by the slender, well-groomed President and Leader of the congregation, Ada Cox Fisher.

Then came the singing by the congregation—one which comfortably filled the meeting room, of two verses of the song as given below, which was pronounced by the leader to be a particularly inspiring song with which to begin a service:

All hail the power of Jesus' name,
Let all men heed the call;
Bring forth our gifts of love and praise,
And crown Him Lord of all;
Bring forth our gifts of love and praise,
And crown Him Lord of all.

Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all;
To Him all majesty ascribe,
And crown Him Lord of all.

The *Bible Reading* was, the leader explained, an inspiring message for Trinity Sunday which, in "orthodox" churches, was being observed. It was

John 3:1-15

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with Him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Jesus answered, verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Nicodemus answered and said unto Him, How can these things be?

Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Verily, verily, I say unto thee, We speak that we know and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in Him should not perish but have eternal life.

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Following the *Bible Reading* a short period of silence was observed. As a prelude to that period, when all present were asked to meditate on the theme, "Be still and know that all is well with thee," the leader said: "Let's be still for a short period and dismiss from our minds anything that is, or has been, a source of worry or annoyance. Such a letting go mentally will mean also a relaxation physically. Thus, relaxed mentally and physically, we shall be in a receptive mood. So let's meditate for a moment on the theme, 'Where God is all is well.' "

During the short meditation period—which was closed by the leader's pronouncement, "According to your faith it shall be done unto you," the young pianist played softly.

The "Lord's Prayer" was then sung softly. That was followed by the congregational singing of the two verses given below of the song which the leader pronounced as being a never failing source of inspiration for new power if repeated early in the morning:

Still, still with Thee, when purple morning breaketh
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight
Dawns the sweet consciousness, I am with Thee.

Alone with Thee amid the mystic shadows,
The solemn hush of Nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

Announcements were then made of the many week-day *Center of Truth* activities, such as the everyday noon half-hour "Health and Prosperity" services, and afternoon "Prayer Group Healing" meetings and "I AM Discourses."

Then came a soprano solo, Bach-Gounod's "Ave Maria," sung by a French woman who, it had just been announced, was soon to begin the giving of "Truth" messages in her native tongue.

The *Address* of the morning, delivered by the President and Leader of the *Center of Truth* congregation, Ada Cox Fisher, was titled, "How to Make the Most of Yourself," and was, in substance, as follows:

We are, each of us, a temple for the living God. So it is our responsibility to keep that temple, which is our body, fit for the royal guest.

The real *you* has control of that temple. The real *you* is the inner spirit. The real *you* is not the part of you which we see. The real *you* is the spirit dwelling within—unseen by human eye. It is the spirit that counts. Jesus said, I dwell in the innermost parts of man.

When you are discouraged, when you feel blue, the thing to do is to think the name Jesus Christ. Think it over and over. Repeat it aloud to yourself. You will find that you can't repeat that name even a few times without experiencing a constructive reaction. There is magic in that name. There is power in that name to restore drooping spirits. That power is put there by Jesus Himself.

In this connection I am reminded of the story of Dr. Merrill, pastor of the Brick Presbyterian Church in this city. In recent years—since the period of active aggression of the Japanese in Chinese territory—Dr. Merrill, accompanied by his wife, was traveling in the Orient. In a city in China one day their attention was caught by a Chinaman, stripped of his clothing, being driven before a Japanese officer.

Upon inquiry, it was ascertained that the Chinaman, a dentist by profession and a convert to the Christian cause, had been accused and convicted of some minor offense and, having been stripped, was being marched through the streets of his native city to the outskirts, where he was to be shot by the Japanese officer who, seemingly, was well pleased with the task which had been assigned to him.

Before the outskirts of the city had been reached there was, for some reason, a halt in the procession. During that short interval the condemned Chinaman dropped to his knees and, calling the name of Jesus, muttered the short prayer, "Thy Will be done." The Japanese officer was surprised at that action of the Chinaman, and during the remainder of the march he was grave-faced and silent.

When the destined spot had been reached, the Japanese officer said to the condemned Chinaman: "If I give you two minutes to live, what will you choose?"

Without reply, the Chinaman dropped to his knees and, calling again on the name of Jesus, uttered the prayer, "Thy Will be done."

The Japanese officer gazed steadily at the prisoner before him. Then, daring to disobey the orders of his superiors—and the Japanese are great sticklers for military discipline—he said, "I cannot have you shot. Go free."

Such was the power in the name of Jesus to those Orientals!

To me that is a thrilling story.

Today, Jesus is saying to us: "My heart rejoices in the great adoration which has been poured out to me. It is your great privilege to broadcast the power of the secret

knowledge which was given to me by my Father, the indwelling spirit of God, the great I AM. When you allow that spirit to be felt—and that spirit is within each of you—you have found the true SELF.”

Your I AM is your indwelling Christ. You have the privilege of releasing that wonderful power that is within you.

If you live in the I AM consciousness and have absolute faith in it, there is nothing you can't attempt—and accomplish. The I AM consciousness is the Christ perfection in you. And where God is there is no standing still, nor retrogression. Where God is there is naught but progress.

Christ, when He was here upon earth, was a diligent worker. And he worked joyously. Christ never whined, nor grumbled, nor complained that his tasks were heavy.

We all, as we tread life's highway, like the Christ who went before us, have our Golgothas and Gethsemanes. But like Christ, our elder brother, who went before to prepare the way for us, we must meet our trials, we must assume our burdens, joyously. We must look upon the responsibilities which are ours as a privilege—a privilege of service, of helping others to a realization of the great power of the Christ spirit which dwells within.

We must come to regard life as a succession of passages through a labyrinth of rooms in a beautiful palace. No one of us is fit to pass into the next room, where more joys are awaiting, until we have completed the things which were set for us to accomplish in this room.

“As the Father worketh through me I can do all things.” These were the words of Christ, our older

brother. He was referring to the I AM consciousness, which is the indwelling spirit of God. It was because of that indwelling Spirit and his complete surrender to it that Christ, the elder brother, was able to accomplish the things He set out to do. It is through that same indwelling spirit of God that we can accomplish the things we attempt.

Don't suppress that great spirit, that real SELF, that is within you. Give it full power over your life. Let it be your guiding principle. In that way lie joy and happiness—and accomplishment.

The real SELF is not the part of you that is visible to the eye. The real SELF, the real individuality, is the I AM, the Christ spirit dwelling within you. That is the real SELF, the inner self that must be expressed through the outer self. And as it, the inner self, the Christ spirit, is expressed through the outer self, it transforms that outer self, and thus helps to transform the world.

The outer self is the low, the base part of us. It is the devil spirit that we must overcome, that we must subdue.

Solomon, whom the world honored, to whom wealth and power came, wanted beyond and above everything else, an *understanding* heart. And with the understanding heart came wealth, position, power.

We make of ourselves just what we will. All things are possible to us if we will only release the Christ spirit, the true inner SELF, and let it reign supreme in our lives.

All suffering in the world is the result of wrong thinking. If you control your thoughts, if you keep them on a high plane, you will not suffer and, by your

influence, others will be led from their wrong thinking and consequent suffering.

Make life a joyous existence. Think high thoughts, and live according to those thoughts! Be a constructive thinker, a force for good as you tread life's highway.

Don't stop with what you are. Let the SELF that you want to be, be realized. You can do it.

Health, happiness, abundance! Think these thoughts. Where they dwell unhappiness and pain cannot enter.

The kingdom of heaven, toward which we are all striving, is a place where there is no fear, no trouble. And the kingdom of heaven is a state of consciousness within us. When we fully release the power of the I AM that is within us we enter into the state of consciousness which is the heaven toward which all mankind strives.

I am a success. I am happy, healthy, vigorous. Think these thoughts. It will make your day—every day, a success.

Don't let poverty, sickness, misery enter into your plan of life. We make those things for ourselves. They are states of mind. So, instead of letting your mind dwell on those destructive thoughts, concentrate on constructive thinking. Be happy. Be cheerful. "Be still and know that all is well with thee."

We are responsible for our own states of mind. We are the makers of our own laws of life.

"I am the Good Shepherd." "I am the vine." "I am the living bread which satisfies every mind."

Jesus said those things, just as He said: "I, of myself, have no power. But as the spirit of God worketh within me I accomplish things."

The God-spirit, the I AM in you—that is the force

that satisfies. Release it. Give it a chance. Let it function in your life.

We have had miraculous healings here simply by the releasing of the I AM spirit in those who, by thinking wrong thoughts, by failing to release the Christ spirit, the constructive force, in their lives, were suffering and troubled souls.

Recently the owner of a large hotel here in the city was facing a debt of some \$250,000 for interest and insurance on his property. He didn't see any source of money to meet that debt. He began to worry, to doubt, to fear. He placed himself under the care of a doctor. Finally, he came to us for help.

Now his troubles have all disappeared. Everything has been settled in a perfect way. His path is clear before him. He is a happy man. Never again, he says, will he be a doubter.

Your power can know no limitation if you give the I AM, the Christ spirit dwelling within you, a chance. Where God is, there is perfection. That's why I say, Let Him reign in your life.

At the close of the address, the *Offertory Selection* was "He Shall Feed His Flock"—Handel. Then the *Doxology*—"Praise God from Whom all blessings flow . . ." was sung. The *Benediction* was pronounced by the leader. And the piano postlude was Rubenstein's "Romance."

V

CHRISTIAN (DISCIPLES)

The *Central Christian Church* (Disciples), of which the Rev. Dr. Finis Idleman is Minister, is located at 142 West 81st Street.

At this church there is a large choir—some two dozen black-robed, bare-headed members composing it—which, at this particular service (Sunday, April 26, 1936) led in the congregational singing of the following songs:

- (1) God the Omnipotent! King, who ordainest
Thunder thy clarion, the lightning Thy sword;
Show forth Thy pity on high where Thou reignest,
Give to us peace in our time, O Lord.

God the All-merciful! earth hath forsaken
Thy ways of blessedness, slighted Thy word;
Bid not Thy wrath in its terrors awaken;
Give to us peace in our time, O Lord.

God the All-righteous One! man hath defied Thee,
Yet to eternity standeth Thy word,
Falsehood and wrong shall not tarry beside Thee;
Give to us peace in our time, O Lord.

God the Omnipotent! wisely ordaining
Judgments unsearchable, famine and sword;
Over the tumult of war Thou art reigning;
Give to us peace in our time, O Lord.

God the All-wise! by the fire of Thy chastening,
Earth shall to freedom and truth be restored;
Through the thick darkness Thy Kingdom is hastening,
Thou wilt give peace in Thy time, O Lord.

So shall Thy children, with thankful devotion,
Praise Him who saved them from peril and sword,
Singing in chorus from ocean to ocean,
Peace to the nations, and praise to the Lord.

- (2) Send down Thy truth, O God,
 Too long the shadows frown,
 Too long the darkened way we've trod,
 Thy truth, O Lord, send down!

Beneath His watchful eye
His saints securely dwell;
That hand which bears all nature up
Shall guard His children well.

Why should this anxious load
Press down your weary mind?
Haste to your Heavenly Father's throne.
And sweet refreshment find.

His goodness stands approved,
Unchanged from day to day;
I'll drop my burden at His feet,
And bear a song away.

- (3) Rise up, O men of God!
 Have done with lesser things;
 Give heart and soul and mind and strength
 To serve the King of Kings.

Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood,
And end the nights of wrong.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

Lift high the cross of Christ;
Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God!

The *Scripture Lesson* read at this service was Luke
12:35-49:

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And this know, that if the good man of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given,

of him shall be much required; and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled?

The title of the minister's sermon was "The Main Business of Religion." And, in substance, the message was:

Jesus was a teacher. That is how the people came to think of Him. He spoke new truths. What He had to say had not been spoken before. And He spoke those new truths in such a way that all could understand His meaning. He brought the whole realm of what we call theory down to the common understanding.

Jesus called God "Father." That made Him a person that could be understood.

It was not only that He spoke new truths, but the way in which He stated those truths that made Jesus come to be regarded as a teacher.

There are teachers—learned men and women, who can't make themselves clear; who can't, so to speak, put their message over. But Jesus made everything clear and simple. He made Himself an interesting teacher because He used the method of story-telling. He fascinated His hearers by relating parable after parable.

He spoke also in paradox. As, for instance, "The first shall be last and the last first," and "To save one's life he must first lose it." Such sayings were pondered by His hearers day after day until finally their meaning dawned upon them. Such a method of teaching stimulated His hearers to think. And that is what real teaching means. It means the stimulation of the process of thinking.

A further paradox, a paradox in the life of Jesus Him-

self, was that He was very meek, very gentle, very humble in spirit. So gentle was He in demeanor that He wouldn't even break a bruised reed. Yet, suddenly, in the midst of such a picture of the utmost gentleness, we hear Him say, "I am come to send fire on the earth." What strange language that was for the meek and lowly Nazarene to use! What a paradox!

The meaning, however, finally dawns upon us. It shows us the main business of religion.

Probably one of the first things the average person thinks about as the real meaning of religion is *mercy*. How we love the word *mercy*. What a nice world this old world would be, we tell ourselves, if it were just a merciful world.

How rare is *mercy* today. And how rare has it always been in the history of the world. The Old Testament records the familiar story of a man who, set upon by thieves and robbers, was left wounded and helpless by the roadside. But neither the first nor the second man who passed his way bothered to help him. They were too busy going to church to attend to such an errand of mercy!

But *mercy* isn't the main end of religion.

There are those who regard *comfort* as the real business of religion. How we love the word *comfort* and what it stands for. According to Daniel Webster, *comfort* is the greatest of all words. And, according to Webster, also, the greatest verse in the Bible is Isaiah 40:1—"Comfort ye, comfort ye my people, saith the Lord."

So often do we long for comfort—comfort for troubled hearts, comfort for harassed lives.

Jesus went about comforting people. He touched the fevered brow and that brought comfort. And He

extended the invitation, "Come unto me all ye that weary and are heavy laden and I will give you rest." That was a comforting promise.

God does give comfort to those who trust in Him. And comfort is a wonderful thing. But it is not the real meaning of religion.

There are some who think of *refuge* as the main business of religion. They like to dwell on the portrayals in the Old Testament of the places of refuge, of the havens for harassed souls where the gates were closed against those who pursued and would do them harm.

Coming down to the period of the Middle Ages, we find monasteries serving as houses of refuge. Indeed, perhaps they served too well in that capacity. People went there to escape from the world—to escape its conflicts and trials, when perhaps they should have, instead, shouldered their responsibilities as active participants in the world and its affairs.

Coming down to modern times, perhaps the best known places of refuge are homes for little children whose mothers and fathers have died— orphanages. Is there anything more beautiful than an orphanage—a place where bereft children may find comfort and peace and security behind its sheltering walls?

Religion began the practice of building orphanages—places of refuge for little children whose fathers and mothers are dead, or have, in some instances, forsaken them. What a beautiful spirit shines through the movement designed to alleviate the sufferings of innocent childhood!

And we have havens of refuge for old people. That, too, is a beautiful, a wonderful, ministry.

Then there are, in our present social scheme, houses

of refuge for unfortunate young women—and men. Those who, because of some false step or some unfortunate combination of circumstances, find themselves broken in hope and spirit. Yes, there are houses of refuge where such unfortunate young people may go, there to shut the door against the harsh world until their sense of failure passes away.

Mercy! Comfort! Refuge! Those are parts of religion. But no one of them is the main end of religion. Rather are they to be thought of as the luxuries of religion.

How we do love these luxuries of religion—prefer them to the duties and responsibilities of religion!

The main end of religion is to be found in those words of Jesus, "I am come to send fire on the earth."

The main end of religion is not to bind up the bruised victims of evil in this old world, but to be up and doing in order to put a stop to the cruel forces that make victims of people.

Christians today are too indulgent. They crave too much the luxuries of religion, and shun too much its responsibilities. They want too much to sit by their comfortable firesides and perhaps offer, to a greater or lesser degree, comfort, refuge, mercy, to the broken victims of the forces of evil.

We must awake!

We must be up and about the business of destroying the forces of evil—so there won't be victims. So there won't be bruised bodies to be bandaged and broken spirits to be healed by the tender ministrations of mercy.

It may take a long, long time to accomplish this main end of religion, which is the destruction of the forces of evil. But we must be diligent. We must do our part.

The forces of evil must be stopped.

Christ came to kindle a fire. He came to set us to the task of doing our part to eradicate, to obliterate, the forces of evil. That's what religion really means. It means the doing away with the injustices of life.

Take the plight of the Southern share-croppers, as an example. Isn't it tragic to think of men toiling, day after day, under a broiling sun, to grow cotton, when they and members of their families have not sufficient clothing to cover their nakedness?

Or, if the Southern share-cropper is too far away for his plight to make a vivid impression on your mind, you have but to look about you here in this great city to discover that starvation wages are being paid for labor. That is an injustice of life that is, literally, right at your door.

I repeat, the main end of religion is to kindle a fire; is to set men's spirits aflame with a zeal to stop the injustices which exist in the world.

It is high time for us to stop bandaging broken bodies. We must prevent broken bodies instead.

We shouldn't be spending our time getting ready to care for the victims of war. What we need to do is to spend our time in preventing war.

Representatives of religions follow battles like an ambulance. What those men and the religions they represent ought to do—what all of us ought to do, is to see that battles are prevented, that wars shall be fought no more.

What is needed in the world today is a sentiment for peace. But we're too busy building battleships. We haven't time to create amongst the nations of the earth a sentiment for peace.

As Christians, we have been indulging too much in the luxuries of the Cross.

There was a day when a lonely figure went up against the injustices of the world. He told the people of the many things they were doing that were wrong. They put Him to death for it. But that life that was lost was found again. Gloriously found again!

It costs something to be a Christian. We must pay the price. We must do our part to stop the forces of evil.

VI

CHURCH OF THE TRUTH

The *Church of the Truth*, of which the Rev. Albert C. Grier is Founder and Pastor Emeritus and his daughter, the Rev. Gladys C. Grier, is Pastor, holds its Sunday morning services at the Hotel Commodore, Lexington Avenue and 42nd Street. All of its other activities are held in the Lefcourt Building, 521 Fifth Avenue (at 43rd Street). And those "activities," let it be said in passing, consist of five meetings a day—held in the morning, at noon, in mid-afternoon, late afternoon and at evening. For, explains the *Church of the Truth* pastor—slender, dark-haired, pleasant-voiced Gladys Grier, encouragement should be available at all times to those seeking to convince themselves of the in-dwelling of the God-power, which is the assurance of victory in accomplishment, of happiness, of prosperity.

At this Sunday morning meeting—the first of the year 1937—of the *Church of the Truth*, the pastor's subject was "The New Day and the New Way." And this, in substance, is what the ivory-satin-gowned, silver-slippered young woman minister, standing beside an effective decoration of a tall, green basket of ivory and pink-tinted gladioli, told the audience of men and women gathered together in the richly carpeted, crystal-chandeliered hotel room:

As you think of the new year there is a very human tendency to want prophecies, to want some one to tell you

what the new year has in store for you. But what we need to do is to wake up to the fact that we are all telling our own future.

Nothing is fixed.

There are, of course, certain tendencies. That is, we know that by following a certain course of action certain results will likely ensue. But we know also that we *can change* our course if we want to.

We are our own prophets. We are telling our own futures from moment to moment. As Emerson has so effectively phrased it—Let go the past! A new universe is being born each moment. It is that with which we must deal. . . . The past, like the rain, is over and gone.

Live in the now, the immediate, the present. And in this present we are planting the seeds which will determine our future.

It has been said that the soul has two faces—one gazing down into time and space, the other looking up to God. And we are given the choice of which way we will look. It is left up to us to choose whether we will develop our downward or our upward gaze. In the downward there lurk difficulties, disaster. In the upward will be found blessings and good.

Faith is necessary if we would realize the blessings of good God has for us. Such gifts do not just fall into our lap.

We bless the Lord because He, through our faith, redeemeth our life from destruction, and because He crowneth us with tender mercies.

January, the first month of the year, is named for the Roman god *Janus*, who, according to mythological lore, had two faces. Perhaps that is significant. Perhaps it was intended to emphasize the fact that as the new year

dawns we can look backward over the past and brood over its sorrows, or look forward to the future with anticipation of the joys which God has in store for us. The soul, like the Roman god for whom the first month of the year was named, has two faces. We can decide which way we are going to look.

The year just passed undoubtedly brought some good. But to some it brought sorrows and disappointments. If we carry the memories of such sorrows and disappointments with us into the new year that is dawning our outlook will be dulled, our vision will be blurred, our capacity for the enjoyment of the good God has in store for us will be decreased.

Forget the past! And, as the new year dawns, do all in your power to capture—or recapture, every success you have ever had in your life. Act as though failure were impossible.

In *Truth* we like to state things in a positive way. So, act as though success were inevitable.

In *Truth* we accept the doctrine that it is man himself, and not outward circumstances, that determines everything that happens to him.

The old thought was that the individual must be *reconciled* to whatever happened to him. What is to be will be—and I must just accept my lot and be reconciled to it. That was the old idea about life. But, thank goodness! we have thrown off that old thought. Today we say, Wake up to the fact that you, yourself, are the determining factor—now and always.

The *Truth* vision of life and *Truth* teaching emphasize the application of *Truth* to life situations, emphasize that truths are not of much value unless they are applied, and that it is up to the individual what he makes

of his life. It is the individual's poise, his inner feeling of security, of success, that really matters. And such feelings, such attitudes, are reflected in all that we do.

Find your own divine God-center. That is what we say in *Truth* teaching.

In the words of the poet,

Man is not dust—

Man is not dust, I say.

A lightning substance through his Being runs . . .

His Center stores the Light from which he came . . .

Man is himself a world. . . .

Today, there is a growing sense of a new vision of life coming forth into the world. Of course, when we read in the newspapers of wars and rumors of wars we think—How distressing! But when we bear in mind that, like *Janus*, the soul has two faces and can look in either direction it pleases—either downward or upward, we can realize that there is a bright side. We can come to see that such struggles are, in reality, the death throes of the belief in evil, and that they are bound to fail; that the triumph of *Truth* is very near; that destruction merely precedes construction.

The old is making way for the new, so, we needn't despair. Instead, we must stand firmly by our convictions of the glories that are to be—in this world, not in some other. We must keep our eyes on the good. The new year holds much of promise.

All of God's infinite good is available to you and to me—here and now. Perfection will come into your life and mine just as fast as we will let it, and no faster.

Here is a fine thought to take into the new year :

Behind me is Infinite Power;
Before me is endless possibility;
Around me is boundless opportunity—
Why should I fear?

Why should I hesitate for one single moment to gain all good for myself—here and now?

A new year is a fresh path, an uncharted sea. But if you will only realize that you have Infinite Power backing you it will inspire you with confidence as you make your way over the uncharted course. God stands behind you with all of His power. So, have confidence! You can seize upon God's good, if you will.

You need to realize that your life is not just that of a single little individual alone in a great world. Your life is blended with all the good that is flowing from God. God's power holds you up. You do not walk alone.

What you purpose you can do,
For your God upholdeth you.

God, the Infinite One, is expressing through man, His highest creation, His purpose for the world.

Naturally, we realize that in the Divine Mind there was—and is, a plan for the world. We are a part of that plan.

Life is like a great orchestra. We each have our part to play. Let's play it well, so that the perfect good for all can become a reality.

In the coming year we must be concerned with self-development. That is one of the great purposes of the *Truth* movement. You must have confidence in yourself. You must apply *Truth* to life situations.

Truth outside of you doesn't do you very much good. It may be interesting. It may be entertaining. But to be

of service to you *Truth* must be a part of the individual consciousness. We must have the conviction of God's indwelling presence. We must know that God is constantly at hand; that he is everywhere, and at all times, available. We must know how to lay hold upon God's power and make it a very definite part of our consciousness.

As the new year dawns we should realize that it is just another chance to experience God's Omnipresence for another 365 days. We should accept no limitations, but acknowledge that it is a year of God, that it is a year of Divine Omnipresence. It matters not to us what any one says or prophesies about the new year. For us it should be just another year of God.

You will get out of the new year that is dawning exactly what you put into it. I can assure you of a wonderful, wonderful new year if you will accept it as such.

I *can* have every good. I *can* lay hold upon the fullness of life. I *can* lay hold anew of the consciousness of opportunity ever unfolding for me. If any door closes upon me it does so only to open to me another one of greater opportunity. Say those things to yourself. Believe that they are so—and they will be.

Resolve, as the new year dawns, that you are going to work definitely to release the God-consciousness that is within you. Develop peace and poise within. They must exist before glories can be revealed without.

Branches and blooms and fruit come forth from the trunk of the tree. Get your roots down firm into the God-power that is within you. And with that firm foundation—poise and peace within, you can bring forth the fruit that is expected of you; you can accomplish the things you set out to do.

Don't fear anything! Have the assurance that you are rooted and grounded in the Divine Omnipresence that is always supreme in power.

It is not selfish to thus develop yourself. It is a part of Divine Wisdom that we should claim the good things—love, harmony, success, fulfillment, for ourselves. It is time for them to come forth. By your aspirations such seed have been planted. Now is the time for them to bear fruit.

Let us bless 1937. Let us make it a season of blessing and for us a fruit-bearing time. And remember that when you send forth blessings you are impregnating the whole atmosphere with new life, new hope, new inspiration.

Individual growth and development must come first. We must learn first to play our individual instruments well. Then will we add harmony and joy to the great orchestra of life.

From my heart I wish you all the most wonderful year you have ever had.

As the "Love Offering" was taken, at the close of the sermon, a baritone soloist sang—to an accompaniment played on the grand piano in one corner of the room, "Thou Art the Way, the Truth, the Light."

VII

COMMUNITY CHURCH

The *Community Church* of New York, established 1825, is, according to its "Statement of Purpose," an institution of religion dedicated to the service of humanity. It seeks truth in freedom and "strives to apply it in love for the cultivation of character, the fostering of fellowship in work and worship, and the establishment of a righteous social order which shall bring abundant life to men."

It is a "free" church. It knows not "sect, class, nation, or race," and therefore "welcomes each to the service of all."

The minister of the *Community Church* is the Rev. Dr. John Haynes Holmes, author and playwright, and noted crusader against war. The meeting place for Sunday morning services is the Town Hall, 123 West 43rd Street, while all other of the church's meetings, and the church offices, are at the *Church Centre*, 550 West 110th Street.

In form, the services at the *Community Church* are of a uniquely independent character. For instance, although traditional tunes are made use of, the words to the songs sung by the *Community Church* congregation are not those of tradition. Note the words to the *Doxology* as sung there:

From all that dwell below the skies,
Let words of Love and Peace arise;

Let joyful songs of Praise be sung,
Through every land, by every tongue.

And note the words of the first *Hymn* sung at this service—to the tune of "Stand up, stand up for Jesus":

Now is the time approaching,
By prophets long foretold,
When all shall dwell together,
One shepherd and one fold,
Let war be learned no longer.
Let strife and tumult cease,
All earth his blessed kingdom,
The Lord and Prince of Peace.

Let all that now divides us
Remove and pass away,
Like shadows of the morning
Before the blaze of day.
Let all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest land of love.

O long-expected dawning,
Come with thy cheering ray!
Yet shall the morning brighten,
The shadows flee away.
O sweet anticipation!
It cheers the watchers on,
To pray, and hope, and labor,
Till the dark night be gone.

(JANE L. BOTHWICK)

The second—and last, *Hymn* sung at this service (Sunday, May 17, 1936) was "The Human Outlook," poem by John Addington Symonds:

These things shall be,—a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

The *Invocation*, which immediately followed the singing of the *Doxology*, ended with the following statement, spoken by the congregation in unison with the minister:

Unto the Church Universal which is the depository of all ancient wisdom and the school of all modern thought; which recognizes in all prophets a harmony, in all scriptures a unity, and through all dispensations a continuity; which abjures all that separates and divides, and always magnifies brotherhood and peace; which seeks truth in freedom, justice in love, and individual discipline in social duty; and which shall make of all sects, classes, nations and races, one fellowship of men—unto this Church and unto all its members, known and unknown, throughout the world, we pledge the allegiance of our hands and hearts.

The "First Lesson" read by the minister was Joshua VIII, from *A Modern Translation of the Old Testament* by Prof. James Moffatt of the Union Theological Seminary (George H. Doran Co., N. Y., 1924). "Keep in mind," the minister admonished the audience—a large one, "as I read this Old Testament story of the taking of the city of Ai, by the children of Israel, the fate which has recently befallen Ethiopia, and see if you

think that when it comes to the matter of war we have changed much since that early day."

This was the reading:

So Joshua and all the warriors started off for Ai. Three thousand veterans Joshua picked out, and despatched them by night with orders to "Live in ambush to the west of the town in the rear. Do not go too far away, but be all ready; I and all the troops who are with me will move against the town, and when they issue against us, as before, we will run off, till we draw them away from the town, for they will think we are running from them as before. Then, as we run away, you must start out of your ambush and seize the town. The Eternal your God will put it into your hands. As soon as you have seized the town set it on fire and carry out the Eternal's command. These are my orders." So Joshua despatched them and they went to the place of ambush, remaining between Bethel and Ai, to the west of Ai. Joshua spent the night in the valley.

Joshua rose in the morning and mustered the nation; then he and the sheikhs of Israel led them against Ai. All the nation, that is, the armed men who were with him, marched up close to the town and encamped on the north of Ai. Between him and Ai lay a valley. So Joshua took about five thousand men and put them in ambush between Bethel and Ai, to the west of the town. The main army were thus stationed to the north of the town, with the ambush laid to the west. Joshua passed that night in the middle of the valley. In the morning the townsmen rose and marched out to fight Israel. They beat Joshua and all Israel who fled in the direction of the desert. All the townsmen of Ai were called out to pursue them, and in their pursuit of Joshua they left the town unguarded. Then said the Eternal to Joshua, "Stretch out the javelin in your hand towards Ai, for I put Ai in your power." And as soon as Joshua stretched out the javelin towards the town, the men in ambush rushed into the town and captured it, while the Israelites who were flying towards the desert turned upon their pursuers, seeing that the men in ambush had captured the town. When the Israelites and Joshua had finished slaughtering the townsmen of Ai who had run into the desert and when they had cut them down, giving no quarter, all Israel then returned to Ai and sacked it. All the folk of Ai fell that day, both men and women, twelve thousand in all; Joshua never withdrew the hand that held his javelin until he had massacred all the folk of Ai. Only the Israelites took the spoils and cattle of the town for themselves, as the Eternal had given orders to Joshua. Ai itself Joshua burned, and made it a heap of ruins; to this day it lies desolate.

When the king of Ai saw this, he and his men made an early start ; not knowing that an ambush had been laid behind the town they allowed themselves to be drawn away from the town till not a man was left in Ai who did not go out after Israel. The men in ambush then came out quickly and hurried to set the town on fire, so that when the men of Ai turned round to look, there was smoke rising from the town ! They had no chance to flee this way or that, for the pursued turned upon the pursuers when they saw the smoke rising from the town, and the men in ambush rushed from the town to join them, so that the men of Ai were caught between Israelites, some on one side and some on the other ; they were slaughtered till not a soul escaped or remained alive. The king of Ai was taken alive and brought to Joshua, who hung him on a tree till evening ; at sunset Joshua ordered his body to be taken down from the tree and thrown down at the entrance to the town-gate. They raised a cairn of stones over it, which is there to this day.

A *baritone solo* interspersed the two "Lessons" read by the minister. The selection rendered by the soloist centered around the theme, "Set my hands upon the plough and my feet upon the sword . . . and my face be to God."

The "Second Lesson" read by the minister was not a scriptural passage, but instead a selection (Pp. 112-116) from Bertrand Russell's *Why Men Fight* (The Century Co., 1916) :

The ultimate fact from which war results is not economic or political and does not rest upon any mechanical difficulty of inventing means for the peaceful settlement of international disputes. The ultimate fact from which war results is the fact that a large proportion of mankind have an impulse to conflict rather than harmony, and can only be brought to cooperate with others in resisting or attacking a common enemy. This is the case in private life as well as in the relations of States. Most men, when they feel themselves sufficiently strong, set to work to make themselves feared rather than loved ; the wish to gain the good opinions of others is confined, as a rule, to those who have not acquired secure power. The impulse to quarreling and self-assertion, the pleasure of getting one's own way in spite of opposition is native to most men. It is this impulse rather than any motive of calculated self-interest, which produces war, and causes the diffi-

culty of bringing about a World-State. And this impulse is not confined to one nation; it exists, in varying degrees, in all the vigorous nations of the world.

But although this impulse is strong, there is no reason why it should be allowed to lead to war. It was exactly the same impulse which led to duelling; yet now civilized men conduct their quarrels without bloodshed. If political conquest within a World-State were substituted for war, imagination would soon accustom itself to the new situation, as it has accustomed itself to absence of duelling. Through the influence of institutions and habits, without any fundamental change in human nature, men would learn to look back upon war as we look upon the burning of heretics or upon human sacrifice to heathen deities. If I were to buy a revolver costing several pounds, in order to shoot my friend with a view to stealing six-pence out of his pocket I should be thought neither very wise nor very virtuous. But if I can get sixty-five million accomplices to join me in the criminal absurdity, I become one of a great and glorious nation, nobly sacrificing the cost of my revolver, perhaps even my life, in order to secure the sixpence for the honor of my country. Historians, who are almost invariably sycophants, will praise me and my accomplices if we are successful, and say that we are worthy successors of the heroes who overthrew the might of Imperial Rome. But if my opponents are victorious, if their six-pences are defended at the cost of many pounds each and the lives of a large proportion of the population, then historians will call me a brigand (as I am), and praise the spirit and self-sacrifice of those who resisted me.

War is surrounded with glamour, by tradition, by Homer and the Old Testament, by early education, by elaborate myths as to the importance of the issues involved by the heroism and self-sacrifice which these myths call out. Jephthah sacrificing his daughter is a heroic figure, but he would have let her live if he had not been deceived by a myth. Mothers sending their sons to the battlefield are heroic but they are as much deceived as Jephthah. And, in both cases alike, the heroism which issues in cruelty would be dispelled if there were not some strain of barbarism in the imaginative outlook from which myths spring. A God who can be pleased by the sacrifice of an innocent girl could only be worshiped by men to whom the thought of receiving such a sacrifice is not wholly abhorrent. A nation which believes that its welfare can only be secured by suffering and inflicting hundreds of thousands of equally horrible sacrifices, is a nation which has no very spiritual conception of what constitutes national welfare. It would be better a hundredfold to forgo material comfort, power.

pomp, and outward glory than to kill and be killed, to hate and be hated, to throw away in a mad moment of fury the bright heritage of the ages. We have learnt gradually to free our God from the savagery with which the primitive Israelites and the Fathers endowed Him: few of us now believe that it is His pleasure to torture most of the human race in an eternity of hell-fire. But we have not yet learnt to free our national ideals from the ancient taint. Devotion to the nation is perhaps the deepest and most widespread religion of the present age. Like the ancient religions, it demands its persecutions, its holocausts, its lurid heroic cruelties; like them, it is noble, primitive, brutal, and mad. Now, as in the past, religion, lagging behind private consciences through the weight of tradition steels the hearts of men against mercy, and their minds against truth. If the world is to be saved, men must learn to be noble without being cruel, to be filled with faith and yet open to truth, to be inspired by great purposes without hating those who try to thwart them. But before this can happen, men must first face the terrible realization that the gods before whom they have bowed down were false gods and the sacrifices they have made were vain.

The prayer which the minister prayed immediately following the reading of the "Second Lesson"—after which the *Offertory* selection was rendered—was a petition that our minds may be cleansed of all prejudices and that our hands may be kept free of the blood of our fellowmen, and that nations may be delivered from stupid and sinful leaders.

The minister's address, the subject of which was "Cannibalism, Murder, and War: A Study in Social Evolution," was, in substance, as follows:

I must confess that what I am going to say will be none too pleasant to listen to. But here is a word of comfort. In the end the outlook will be an encouraging one.

My theme for the morning is a story of social evolution. Cannibalism and murder and war are deliberately used to illustrate the stages of progress the human race has made along social lines.

Cannibalism! Today we look back upon the existence of such a human practice as almost a myth. But it is no myth that cannibalism, which means the eating of human flesh, was once a human practice—a practice prevalent among all classes of society, the most highly civilized races as well as those who were looked upon as barbarians.

But the practice of cannibalism is now extinct. It exists no more. It has been wiped off the face of the earth.

Its history had four stages:

First, Cannibalism was accepted by all classes—those who were considered highly civilized as well as those who were regarded as uncivilized. The eating of human flesh was once a custom the practice of which caused not the slightest revulsion of feeling. (Incidentally, because of that very fact, the vegetarians of today claim that the time will come when human beings will no longer be guilty of eating the flesh of animals.)

What was the reason for the eating of human flesh—a custom at one time so prevalent among humankind? Why, men thought—they really at one time believed—that they were doing a good thing when they ate human flesh.

It was a prevalent idea that if one ate the flesh of a brave man, he, himself, would become strong and courageous. That is, men held to the belief that by eating the flesh and drinking the blood of an individual, that individual's characteristics would carry over and become a part of his own personality. Thus, if he wanted to grow strong, and brave, and courageous, the thing to do was to make one possessing such characteristics his

victim and feast upon his flesh, and slake his thirst with the victim's blood.

(Perhaps it is not such a far-fetched carry-over of that primitive idea that forms the basis for the present-day belief of the many who hold to such fallacious tenets as that the eating of fish stimulates the brain!)

Cannibalism, in the days when it was an accepted practice, had the backing of organized religion. There was a time when it was a general belief that in order to properly serve the gods one had to offer sacrifices to them.

Homer tells us, in the *Iliad*, that the gods loved the savor of burning flesh. And human flesh was regarded as the noblest flesh that could be laid upon the altar. It was a practice of the priests and worshipers always to devour the flesh of the sacrifice—human or animal, in order that they might share in the experiences of the gods. Thus the eating of human flesh was not only a custom, but was also a religious rite.

The second period in the history of cannibalism dates from the time when it began to dawn on men that perhaps it would be a more practical thing to keep their victims—usually those whose flesh was eaten were captives taken in warfare—and make slaves of them. They came to regard the eating of human beings as an expensive and wasteful proposition. And there followed a process of reasoning to the effect that perhaps a moral question might be involved when one human being ate the flesh and drank the blood of another human being.

Must not a human sacrifice, men began to reason, at this stage of civilization, be abhorrent to a God who

was coming to be regarded as the common father of all mankind?

It was true then—just as it is true today, that religious ideals were subordinated to worldly considerations. When it began to dawn on men that it was more profitable to keep other human beings as slaves than it was to sacrifice them for the sake of a repast, then they came to the conclusion that the offering of human flesh as a sacrifice should not be practiced as a religious rite.

The third period in the history of cannibalism began when the eating of human flesh was not only inwardly condemned but outwardly forbidden; when it came to be an outlawed practice.

The inner conviction of the soul—that is, the arriving at the conclusion that the eating of human flesh was a moral wrong—resulted in the passage of a law making the eating of human flesh a crime against the state and society. That is always the way men proceed. First they become convinced that an act is wrong. Then they enact legislation making it unlawful to perform that act.

The fourth period in the history of cannibalism is characterized by what we may regard as a change in human nature.

In the beginning, man felt no revulsion against the practice. But little by little things began to happen to human nature. The habit of eating human flesh first became unattractive, then physically nauseating, then laws were enacted against the practice. And now it is completely wiped out.

Human nature has changed. What was sacred yesterday has today become a profanation.

“You can’t change human nature!” Ridiculous!

Why, men once killed their female children when they became too numerous. But today we would die before we would do such a thing. That is so because human nature has been remade.

There may be millions of things we can't do. But don't let anybody tell you that the changing of human nature is one of them. We can change it! We can change it to such an extent that what was enjoyed yesterday is today so nauseating that we turn against it in revolt.

"So different are we from our fathers." That's the basis of our hope for the future.

Beginning as a universal practice, and ending with a universal revulsion of feeling against such a practice. That's the history of cannibalism.

Murder

Now let's talk some about murder.

The history of murder as a human practice is characterized by the same four periods of development through which cannibalism passed—with the exception that we haven't yet attained our goal when it comes to the case of murder.

There was a time in the history of humankind when a man killed a man just as readily as he would kill a tiger. Nobody considered it a sin for one man to kill another man *for cause*. And that attitude persists in some parts of the world even unto this day, as witness the family feuds that are commonplace in the Kentucky and Tennessee mountain regions. In such remote areas, men and women maintain the practices of an earlier day. And, in the case of the killing of individuals in a

family feud, the guilty parties consider themselves as victims of atrocious injustice when—or if, they are arrested for murder.

But even in our most enlightened regions, most of us, today, believe in capital punishment. An overwhelming majority of the citizens of this country believe in it. Yet capital punishment is nothing more nor less than murder—committed with the consent of the State.

We tolerate murder. We think it's all right because the State says so—and practices it. That means we're still living in a primitive society.

Formerly it was considered all right for one man to kill another *for cause*—that is, if he had a reason. To-day, the State still does that. And we regard it as all right.

In the beginning, murder was an accepted practice—provided the killer had a reason. Then there came a period, as in the history of cannibalism, when mankind began to be unhappy about such a practice. The Old Testament days mark the beginning of such an era—that is, the beginning of the second period in the history of social evolution in regard to murder. When Cain killed Abel, there were some people who didn't want Cain around any more. Something about Cain seemed to them to be unclean after he slew his brother. So, the people sent him away from them—into the desert.

The third period in our social evolution with regard to murder began when murder was forbidden by law. The giving of the *Ten Commandments* was the beginning of that era. One of the Commandments, as you remember, was, *Thou shalt not kill*. No extenuating circumstances were mentioned there. A conclusion had

simply been reached that one man must not kill another, and the order was issued to that effect.

And that is as far as we've gone today. The fourth period in our social evolution in regard to murder hasn't been reached yet. That is, it hasn't been reached except in the case of a comparatively few individuals. Humankind has not yet come to look upon murder with a feeling of revulsion.

I dare say most men living today would, under given considerations, commit murder. There is no instinctive feeling to prevent such an act. As an illustration, let me cite to you what we call the *unwritten law*. By that device, a man who has been betrayed by his wife, and who takes the life of him with whom the woman was guilty, invariably escapes punishment for his act.

Under certain considerations, society today condones murder. And that can mean only one thing. Which is, that we have not yet developed a feeling of revulsion against the taking of human life by one's fellow man.

Edgar Hoover, famous "G-man" of the United States Department of Justice, has recently said that there are, in New York, not less than 150,000 killers-at-large. That is, men who will kill for a price. And in New York the price, amongst such men, for the taking of a human life, is two thousand dollars! That means that in New York, a person with two thousand dollars to spend for the deed, can, by the simple expedient of hiring a man for the purpose, have anyone whom he wishes disposed of, killed.

We haven't yet entered the fourth period—that is, we haven't yet developed a revulsion of feeling toward the act, when it comes to the question of murder.

There are signs, however, that human nature is be-

ginning to change in that respect. At executions by the State there are always some—maybe three, or four, or five, if the number of witnesses is large, who are made actually sick by the spectacle. Although those so affected may be ashamed of the fact, it nevertheless proves that they are more highly civilized than those who remain unaffected at the sight of the taking of a human life.

The time will come when all who call themselves civilized will not be able to even think of murder without getting sick, just as today we can't even think of the practice of cannibalism without a feeling of nausea being experienced. Yes, murder will, in time, come to be as impossible a practice by civilized men as cannibalism is today. But you and I will probably not live to see that day dawn.

War

And now when it comes to the subject of war—well, the human race has made very little progress since the days of the barbarians.

Oh, I suppose we can say that we've moved into the second period of social evolution insofar as war is concerned. For we are beginning to worry about war. We are beginning to feel a little unhappy that nation should be pitted against nation in mortal combat. And that's the first step along the road to progress—to hear the still small voice of conscience whisper that a thing is wrong.

There were conscientious objectors—a whole group of such men, numbering well into the thousands—in this country when we became involved in the world

war. And that was a new thing. It showed that we were entering the second period of social evolution insofar as war is concerned. For the conscientious objectors were those who held war to be wrong, and wished to have no part in it.

And—yes, it's a fact—there have even been a few forward-looking individuals who were ready to enter the third period of social development in regard to war. That is, there have been a few who were ready to outlaw war. The Briand-Kellogg pact was a sign of that. But the nations were not ready for such action. And today the Briand-Kellogg pact stands as a significant adventure, as a great prophecy of what we're going to do some time in the future—when mankind is ready for the step.

The step toward the third period in social evolution as regards war, was a failure. The world is not yet ready to outlaw war. Which fact shows that, at best, we're just in the second period of social evolution in regard to war. At best, we're only beginning to worry, only beginning to get a bit unhappy over the war business. Attempts to outlaw war—which is the third step in social evolution in the matter of war—have failed. And certainly there's no sign at all of our nearing the fourth period in social evolution when it comes to the matter of war. That is the period that is characterized by a change in human nature, so that even the thoughts of war become revolting.

The roll of drums, the blare of trumpets, and the tramp of marching feet still stir us today, just as barbarians have always been stirred by martial airs and warriors on the way to battle.

But human nature will some day be changed in re-

spect to murder and war, just as it has been changed in the matter of cannibalism. Some day murder and war will be banished from the scene of action just as surely as cannibalism has already been banished.

VIII

CONGREGATIONAL

At this summer service (Sunday, Aug. 16, 1936) at the Broadway Tabernacle (Congregational), Broadway at 56th Street, of which the Rev. Dr. Charles E. Jefferson is Honorary Minister and the Rev. Dr. Allan Knight Chalmers is Minister, the sermon was preached by the Rev. Frank W. Murtfeldt, Associate Minister.

The *Scripture Reading* at this service was Romans 7:19-25; 8:1, 2, 35-37; and Galatians 5:16-25:

For the good that I would I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

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There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

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Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit.

A Prayer said by the minister and congregation was:

Almighty God, our Heavenly Father, we come before Thee in the spirit of true and sincere worship. As we draw near unto Thee in this holy place, may we be delivered from all coldness of heart and wanderings of mind.

Humbly may we learn from Thy word; clearly may we see Thy Way; fearlessly may we witness to Thy Truth; strongly may we reveal Thy Life.

In all things may we more worthily show forth Thy Name in thought, word, and deed, striving to unite all mankind in the fellowship of faith in Thee, through Jesus Christ Our Lord.

To this prayer there was a choral "Amen."



BROADWAY TABERNACLE (CONGREGATIONAL)

The subject of the sermon on this occasion was "Self-Discipline." And, in substance, this is what the tall, slender, dark-haired, bespectacled, earnest, black-robed minister said to the congregation—fair-sized, as New York summer congregations go—whom he addressed as "My friends":

You are just a few of all the people who drift by this church. You are just one group of all the many groups in New York City.

I take it that you are here for a purpose. I take it that you are here because you desire to set your lives in better order. So I make no apology for preaching on a very personal topic, Self-Discipline, or making yourself "toe the mark."

The Bible records the story of how Jesus once came upon a group possessed of evil spirits. In His sweet, powerful, personal way He dealt with them. He healed those possessed of evil spirits.

His disciples marveled at what He had done—and tried to do similarly. But they were not able to heal as the Master had done. So they went to Jesus and said, "Lord, why can't we cast the demons out?"

Jesus told them, in effect, that it takes a lot of self-discipline to be able to cast out evil from human lives.

Today we are living in an age when the very idea of discipline is discountenanced.

There was a time when discipline was a part of school and home life—and of the church. Today, however, discipline is not only absent, but it is even preached against by some who claim to know whereof they speak.

Today, everything is elective—from college courses

to marital fidelity. Indeed, if a man or woman wants to cast all standards to the winds and for a moment gratify a desire of the flesh, that person is simply looked upon as an admirable modern model who is seeking a legitimate means of self-expression. Today, he—or she, who so transgresses is no longer considered a cad, a renegade, a libertine.

The *mastery* of anything is a long, tedious road. Today, short cuts are the mode. The *easy way* is the thing that is sought.

Do you know that the desire for the easy road is the reason that some cities and States have considered—seriously, the establishment of lotteries for the raising of revenue?

In such we see a decadence of morality. It shows an unwillingness to submit ourselves to hard-won accomplishment.

Discipline is the only way by which any skill can be really won.

Making one's self "toe the mark" is what is needed in the world today.

I submit that the idea that discipline is only good for *others* is the essence of dictatorship. There are more ways of keeping a man in slavery than by the owning of his body.

Self-discipline is an important thing, a necessary thing to a worth-while life.

Have you ever heard the story of the father, a so-called self-made man, who, having accumulated much of this world's goods, wished to give his son advantages he had never enjoyed? So the son was sent away to college.

The father made only one requirement of his boy.

That was that he study—and become proficient in, Greek.

Asked why he was so insistent that his son study Greek, the father gave these reasons:

The first one was that it was a difficult subject to master; the second one was that the boy didn't like it; and the third one was that it was no good anyway.

"So, you see," the father explained, "if my son masters Greek, it will show that he has the stuff for success in him."

There is no easy way to worth-while accomplishment. I have said that before. But I repeat it. It is an important point to bear in mind.

Jesus has said that it is necessary for every one to be disciplined as by fire.

Jesus insists upon our doing the things we don't want to do.

The *self* must be taken firmly in hand and made to do the things that are hard, the things that the *self*, if left to its own devices, would not do. That is the only way by which things really worth-while come to pass.

"I go to church because I would rather lie abed on Sunday mornings." "I go to church because I'd rather stay home and read the Sunday newspaper." "I go to church because there I shall probably be asked to do something I don't want to do."

Those are reasons given for church attendance by men whose lives, by their exemplary character, have been the instrumentalities for the accomplishing of much good. To sum up such statements means that the authors of them go to church on Sundays because they hate to go but they know it will do them good to go.

We profit by making ourselves do the things we don't like to do.

If I read the story of Jesus aright, His teachings are to the effect that what one needs in order to live "the good life" is not having to be forced into certain lines of action because of outside influences, but to have within us that quality which will make the self war against the self. The best reformers the world has ever known are those who began with themselves.

The fundamental upon which all Christian living rests is self-discipline. Jesus emphasized that need in human nature. So, it behooves each of us—you and me, if we would live "the good life," if we would accomplish things worth while, to be continually taking the self in hand.

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The *Hymns* sung at this service were:

- (1) Jesus, Thou Joy of loving hearts!
Thou Fount of Life! Thou Light of Men!
From the best bliss that earth imparts
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, all in all.

We taste Thee, O Thou Living Bread!
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst from Thee our souls to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast.

O Jesus, ever with us stay!
Make all our moments calm and bright!
Chase the dark night of sin away!
Shed o'er the world Thy holy light!

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(2)

O Love that wilt not let me go
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

IX

DIVINE SCIENCE

The Church of the Healing Christ, the *First Church of Divine Science* in New York, founded some thirty years ago by Rev. John Murray, and which, for the past six years has had for its pastor the Rev. Dr. Emmet Fox, holds its regular Sunday morning meetings in the Grand Ballroom of the Hotel Astor, Broadway at 44th Street. A "healing lecture and group healing treatment" is given by the church's pastor each Friday at noon in the North Ballroom of the Hotel Astor. And on Wednesday evenings the pastor "lectures" in the Ballroom of the Hotel Delano, 108 West 43rd Street.

On the back page of the program of this, the beginning service in a new church year (September 27, 1936), there was this commentary signed by the pastor of the church, on "An All in Policy":

What has your religion done for you? For years probably, you have been attending church, reading spiritual books, studying the Bible, and so forth. Now I suggest that you have a spiritual stock-taking. Ask yourself what has your religion done for you? What difference has it made in your life, in your home, in your affairs? How much peace of mind has it given you? How much courage? How much understanding? How much opportunity for services? For, make no mistake, real religion does give all these things.

If your spiritual stock-taking does not turn out to be satisfactory, if your religion is not working in this way—if on examining your life you find there are a number of places at which you are not demonstrating, if certain needs are still lacking to you, if there are still negative things that refuse to go—I believe that you will find the

explanation to lie in the following law: *What you put into your religion, that you get out of it.*

If you put five per cent of yourself and your life into your religion, you will receive a five per cent dividend or demonstration. If you put twenty per cent of yourself and your life into your religion, you will receive a twenty per cent demonstration. And until you put one hundred per cent of yourself and your life into your religion you will not receive a one hundred per cent demonstration.

A complete, all round demonstration calls for an ALL IN policy.

The songs sung at this service—to familiar hymn tunes, played on the pipe organ placed to one side of the speaker's platform, were :

- (1) Holy, holy, holy, Lord God Almighty,
 Early in the morning our songs shall rise to Thee.
 Holy, holy, holy, merciful and mighty,
 Which wert and art and evermore shall be.

Holy, holy, holy, let me be like Thee,
 Holy as the Father who lives and moves in me.
 Holy, holy, holy, let my ev'ry thought be
 Perfect in power, in love, and purity.

- (2) Onward, souls eternal,
 Rise and walk with God ;
 Come and tread the pathway
 That the saints have trod ;
 Ever upward, onward,
 Soar to heights sublime,
 Live on Spirit's mountain,
 All the days of time!

Onward, souls eternal,
 Sons of God to be ;
 Rise to endless Glory,
 Power and Majesty!

Onward, souls eternal,
 Link your mind with God.
 Join your hands in service,
 Spread your love abroad.

Ours the creedless union,
 Ours the faith supreme,
 Lifting up the ages
 To the ageless dream.

(3) *Doxology*—(Sung immediately after the offering had been made at the close of the sermon, just before the pronouncement by the minister of the benediction)—

Praise God that Good is everywhere;
 Praise to the Love we all may share—
 The Life that thrills in you and me,
 Praise to the Truth that sets us free.

In addition to the congregational singing, there were two baritone solos sung at this service: One just preceding the sermon, "Come Ye Blessed"—Scott; the other, an offertory selection, "In My Father's House Are Many Mansions"—MacDermid.

The *Bible Reading* at this service was Isaiah 40:1-5—

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The *Responsive Reading* (Congregation standing)—which was followed by the saying, in unison, of "The Lord's Prayer," was:

Oh, come, let us worship God; let us magnify the glory of the Lord.

The sea is His; He made it; and His hands formed the dry land.

The heavens declare the glory of God, and the firmament sheweth His handiwork.

He giveth His Angels charge over us to keep us in all our ways.

Another phase of this service which preceded the sermon was a "Silent Healing Meditation," an introduction to which was spoken by the pastor, as follows:

Let us join together now in realizing the presence of God among us. God never sends sickness or trouble, nor does He authorize such things. We bring such things on ourselves by wrong thinking.

If we would avoid such things as sickness this is the trend our thoughts should take: I am Divine Spirit. I am a child of God. . . . God created me. God sustains me, and all is well. . . . I am filled and surrounded with the perfect peace of God.

God is life. I understand that and express it. God is love. I radiate thoughts of love to the whole universe. If any one has ever injured me I fully and freely forgive him now. . . .

God is Infinite Wisdom, and that wisdom is mine. . . . Christ in me is a lamp unto my feet. . . . The Lord is my shepherd and I shall not want.

God is not man, He is Mind. And that Mind has all power. But there is nothing to be afraid of. I have nothing to protect myself from—except myself. There is no hell, nor devil, nor power of darkness, except my own wrong thinking.

God is life. God is the soul of man. God is the unchanging Principle of Perfect Good.

Now, continued the pastor, after he had spoken the

introduction to the "Silent Healing Meditation," let us think the same thought together in silence for a few moments. The "thought," spoken slowly and solemnly by the pastor was, "God is with me and fights my battles."

The "Silent Healing Meditation" period was brought to a close with the pronouncement by the pastor of these words, "According to your faith it shall be done unto you."

The subject of the *Sermon* preached on this occasion was, "God Is Marching Today." And, in substance, this is what the silver-haired, soft-spoken speaker told his audience, which filled every available seat in the very large meeting room and overflowed into the balcony:

"Comfort ye, comfort ye my people, saith your God." That was the cry of a great man, Isaiah, who lived long ago. Today those words are applicable to our age. People need to be comforted. They need to have impressed upon their minds the fact that "God Is Marching Today."

The old world is crumbling away under our feet, that a better, a fairer world may be born. For God is on the march today.

Is it any wonder that men and women who do not read their Bible—or perhaps do not understand it, for lack of spirituality, if they do read it—is it any wonder that their hearts turn to water because of the revolutions, because of the great unrest in the world today?

But those of us who read—and *understand*, our Bible know that, in figurative speech, you can't make an omelet without breaking an egg.

You can't make something new out of your life until you destroy the old desires and whims and habits.

We know that we can't have anything new until we are prepared to part with the old. That is true of a house, or of a world, or of a life.

The old has to go. There comes a time when we want something finer, something new. And the old must go to make way for the new.

There is always a certain amount of fear when something new comes in.

There are those who are filled with fear at the things that are taking place in the world today. But there is no need for that fear. For a new world—a fairer world—is on the way. The old is merely giving way to the new.

The new world, which is now on its way in, is to be a world in which there is to be a greater incarnation of God, of the cosmic Christ. Incarnation means coming into the flesh. So in the new world, which is now being ushered in, there will be a greater manifestation of good than has been true of the old world which is passing.

The Christ of God—which means the Spirit of God, was incarnated in Moses. And because of that Moses did a work which no one else could have done. He made it possible for great things to be accomplished.

But Moses wasn't the only leader of old in whom the cosmic Christ was incarnated. The cosmic Christ was incarnated in Buddha. And there are many other examples of such incarnation of the cosmic Christ, or Spirit of God, in great religious leaders.

The cosmic Christ, or Spirit of God, has incarnated,

time and time again, in those found worthy. And the path for such incarnation, or Spirit of God made manifest in the flesh, has always been prepared by the hundreds of thousands of souls who stood, at the time, in need of such leadership as the one in whom the cosmic Christ was incarnated could furnish.

The great soul we call Jesus Christ was ready to come and do the great teachings and perform the great works which he did, when the way had been prepared for him by the many thousands who were looking for just such a leader, and who believed that such an incarnation of the Spirit of God was possible. There was faith on the part of the people that such a leader would arise. And because of that great faith the expected leader was provided.

We should never fall into the childish error of feeling that when we meditate on and with God we are doing a favor to some outside force, or potentate. There is no outside force to which we owe allegiance, or to which we can look for inspiration for the accomplishment of higher things. The living God within you—although you may not realize it—is the thing that inspires you and makes possible your finer accomplishments.

There is only one source of all that is good. And because of that you are a part of it—a part of the living God. He dwells within you—whether you realize it or not.

In the days of Moses there was a man, a Christ man, who offered himself as a living channel for the incarnation of the cosmic Christ. And because of that, Moses became a great leader. Because of the incarnation of the cosmic Christ within him, Moses accomplished

great works which he otherwise could not have done.

Remember, Christ is not a man. Christ is not an institution. Christ is the incarnation of God's Spirit.

Christ, in all ages, has come, in some degree, to those who have been prepared to receive him. And the world is a better place today because people worthy of the greater incarnation have lived and, offering themselves as a channel for the greater incarnation of the Christ, were, as a result, enabled to accomplish much good that otherwise they could not have done.

Today the world is experiencing what is popularly known as a *depression*. Such a state is due to man's failure to incarnate, or make manifest in the flesh, the cosmic Christ, or Spirit of God, which is the source of all good.

As far as the natural order of things is concerned, it was never intended that what we speak of as a *depression* should come about. There is plenty of food, and clothing, and fuel in the world today. Yet there are people who are hungry and cold. Such a situation exists because of a lack of power on the part of people to incarnate the cosmic Christ. People have not been prepared to pay the price, to offer themselves for the incarnation of that which is good.

Now we have come to the very end of the old age, and to the beginning of a new age, an age when the Holy Spirit is to be more manifest in the flesh.

In the Bible we are told that God is spirit, and those that worship Him must worship Him in spirit and in truth.

You can't worship God in money, in books, in education. You must worship Him in *spirit*. That is what

makes the incarnation of the cosmic Christ, which is the Spirit of God, possible.

Never in the history of the world has there been such an incarnation of the cosmic Christ as is coming upon us today, in this dawning of a new age. Give the Spirit a chance and it will incarnate within you.

Jesus was a man who lived and taught and walked in Galilee. Christ is not a man. Christ is a cosmic force. Jesus was an incarnation of the cosmic Christ.

God did not call Moses, but Moses called God. God did not call Jesus, but Jesus was one of those who called God. The cosmic Christ is waiting to be incarnated. We must call him. We must offer ourselves to him for an incarnation.

The name Jesus is the name of a man. Jesus is a Greek form of Joshua. Christ means the anointed one—one in whom the living God is incarnated. Jesus, the incarnated Christ, is thus called Christ Jesus.

Jesus came to teach us to become incarnated with the Christ spirit. He never said that he was the only incarnation of the Father. Instead, he said, "The work that I do, ye also can do."

Christ Jesus was the teacher who showed the way by which we can make ourselves Christ Mary, or Christ John, or Christ Joseph, or Christ whatever our name may be.

The theme of Divine Science is that we should incarnate the cosmic Christ who waits to ensoul us.

The world is going to be changed. That is what the present unrest tells us. The old is passing. A new age is dawning. And the greatest gift, the greatest opportunity that has ever come to a people, has come to us who are living today, because the new world, the world

at whose threshold we stand, is to be a world in which the greatest incarnation of the cosmic Christ is to be experienced.

Rejoice in your opportunity to incarnate the cosmic Christ!

If you make yourself worthy of the incarnation of the Holy Spirit, God will do the rest.

We have been so close to war three times within the past few years that only prayer has saved us.

We can't afford, when it comes to a matter so grave as the possibility of a world conflagration, to be guided by a foolish philosophy such as, figuratively speaking, "The village is on fire. But I don't approve of fire. Therefore I shall not allow my house to burn."

Remember this, that when you pray something happens. And the cosmic Christ can't incarnate without something happening. God dwells in every man and woman. When you contact the cosmic Christ, or Spirit of God, you have the realization that you and that force are one. And with such a realization comes a feeling of great peace and joy.

The Christ power heals. It transforms. It makes anew. It does these things because it is the God power.

Do I wish the cosmic Christ to incarnate within me? That is the question we should all ask ourselves today.

Don't be disturbed because the old world is in trouble. It is passing. A new world is being born. Rejoice in that.

Again I say rejoice that a new world, which is to witness the greatest incarnation of the cosmic Christ, is being born, and that you are privileged to have a part in the great, fine new world upon whose threshold you stand.

God is ever ready to incarnate Himself within those who make themselves a worthy channel. That is the simple message of the Bible—and of Nature. If you will pay the price the cosmic Christ, or Spirit of God, will incarnate within you.

X

DRANAH—THE TEACHING OF THE LAW OF LOVE

Dranah, it is explained in booklets passed, for temporary perusal by those interested, at the Sunday afternoon meetings of the group, is "primarily an oral teaching. It moves forward without the aid of books or authorities, excepting the book of nature and the authority of the human Soul."

Further explanations given of the *Dranah* teaching are:

Dranah is based upon knowledge and understanding of existences, by means of the perceptions, observations, experiences, reasonings, and the faith of the human Soul; and through gradual steps of training it seeks to work out the highest measure of personal moral behavior. . . .

Dranah, a personal teaching from beginning to end, makes of the human Soul the very center of all studies, because *Dranah* shows that the human Soul is the only rational knower and the only potential knower of all knowledge in the universe.

In speculative thought *Dranah* turns away from all transcendental theories upheld by existing religious and philosophic cults, sects, and systems. *Dranah* offers a reasonable solution to the vexing metaphysical postulates concerning existences. . . .

As a religion, the origin of *Dranah* is based upon Love, Joy and Faith.

Dranah is a religion without divine or church or book authority, except the authority of the human Soul.

Dranah is a religion without creed, dogma or doctrine.

Dranah is a self-made religion for the individual and his neighbor.

Dranah is a religion that discards the myths, traditions and superstitions of past ages and lives in the freedom of the present.

Dranah rejects religious precedents, but depends upon observations, experiences, and the uplifting efforts of the aspiring Soul.

Dranah is the religion for individual Emancipation.

Dranah teaches that there are two essential Laws under which persist all existences. Those two Laws are the Law of Change and the Law of Love.

Concerning man, the *Dranah* doctrine proclaims: In the whole activities of the Law of Change and the Law of Love, man stands on top of all individual existences on earth.

The human body, an organism, has life of its own; and the human Soul, a force, has life of its own.

Those two organisms, body and Soul, in combination, make the most complex individual existence upon earth, known as Person.

Concerning the Soul, the *Dranah* teaching is: The knowledge of self-existence as distinct from all other existences, is a positive knowledge. This knowledge of self-existence is consciousness of self, or I AM.

I AM, the power of self-consciousness, is the highest expression of life discovered in organisms upon the earth.

In I AM grow three fundamental activities, namely, I Feel, I Will, I Think; and these three fundamental activities, together with I AM always acting interdependently, make one definite individual organic entity. This organic entity is the human Soul.

Concerning Moral Being, the *Dranah* teaching is: The human Soul is the only organism capable of rational feeling, will and thought; and the human Soul, moreover, possesses the power of choice, rising from feeling, will and thought, to direct these three fundamental activities for or against the unfoldment of the Soul itself.

And only by the free exercise of the power of choice is the Soul made a moral entity; and this moral entity becomes a moral Being by reason of this power of choice and personality.

The human Soul, a moral Being, is, therefore, the most precious and the highest expression of all organisms upon this planet.

Concerning Immortality, the *Dranah* teaching is: In the incarnate union of the body and Soul of man there is born a new life which transcends all other grades of life and which gives the Soul fitness for persisting, conscious, individual life.

Dranah defines everlasting life as conscious, conscientious moral love life—which is immortality; and holds that the human Soul may

attain immortality only by its own efforts through a life of Love, Wisdom, and Righteousness. . . .

Members of the *Dranah* group, who meet at the McAlpin Hotel—Room F, Broadway at 34th Street, regularly on Sunday afternoons “to study the Soul,” maintain a *Dranah Home* at 215 West 79th Street, where Friday evening meetings are held. At all their meetings, which are very informal in nature, members call each other by their first names, and appear to feel perfectly free to greet each other—men and women alike, with a kiss and embrace.

Music, consisting of *Dranah* songs sung to lively and rhythmic tunes, constitutes a very important part of the Sunday afternoon services. Many selections are sung—with great gusto. Further self-expression is encouraged by the call for volunteers to sing solos and, after the musical program is over and before the discourse is begun, a call is sounded for anyone who has written a poem to “come forward and read it.”

The following, entitled “The Understanding Heart”—the words of which were written by Ranashad, the founder of *Dranah*, who came to this country from Persia more than half a century ago, and the music by Charles Brandenburg, a present leader of *Dranah*, is an example of the many *Dranah* songs sung at this particular service (Sunday afternoon, December 6, 1936) :

Full of vigor, stout and strong,
Claiming right and blaming wrong,
Is the understanding heart.

Voiding error, damning sin,
Finding facts and looking in,
That's the understanding heart.

Tearing down the bigot's wall,
Making way for freedom's call
Is the understanding heart.

Yet as simple, trusting child,
Innocent and kind and mild,
Is the understanding heart.

And profound as sage of old,
Fit all secrets to behold,
That's the understanding heart

Full of charm and goodliness,
Free from malice, worldliness,
Is the understanding heart. . .

As an introduction to the main message, which was a paper entitled "The Problem of Life," read by the chairman—a genial, white-haired man, whose name, other than Charles, was not divulged, there was the reading of the "Law of Love," written by Ranashad, by a talented young woman reader.

The message for the meeting—the paper on "The Problem of Life," was, in substance, as follows:

So often we have heard the lament, "Life is such a problem! I don't understand it. What is it all about anyway?"

Before we go further, let us examine the last word of the title of the afternoon's message—the word *life*.

What is life?

Basically, life is vibration. In the Soul, life is self-consciousness.

Vital life is found only in organisms. And the Soul is the highest of all organisms upon the earth. So, it follows that self-consciousness is the highest grade of life on this planet.

In self-consciousness are included all moral powers which are for the welfare and development of the Soul itself.

Here is the story: According to *Dranah*, Soul originates in Light. It is made of light rays. Endless combinations and re-combinations of organisms and personality are evolved until finally the Soul awakens as a self-conscious force. Life is thus placed in our hands—to make or mar as we see fit.

We arrive—that is, we awaken from the combination of light rays, as a child. As we grow from childhood to manhood our consciousness grows and expands. Consequently we become concerned with all that is about us. That is, we become interested in our surroundings, in our environment.

What, if any, is my relationship to this environment? That becomes one of our first problems.

There is harmony in the vast agglomeration we call the universe. There is found a definite relationship, an interdependence that we cannot deny.

Consider it from an infinitesimal point of view. Rays of light come together to make the Soul. There is a definite power, or attraction, the force of Love, that holds together such rays—forces which had hitherto been free. That makes existence.

Existence changes continually. Over the Law of Change we have no control. All existences change everlastingly. But the way they change—upward or downward, is controlled by the other great law, the Law of Love.

That which is changed downward is finally disrupted. That is a process we call devolution. Going upward, we call evolution. So, life consists either of

evolution or devolution. That is common sense. That is a fact so plain that any child can understand it.

My Soul is an organism originated in light rays. It consists of the combined forces of I AM, I FEEL, I THINK, I WILL.

My Soul is a new organism in the universe of light. It is related to all other existences, while at the same time it is individual.

I begin my conscious life related to all other existences, as an organism of light, developed on this planet, earth. The relationship I take to that which is not I, or that which is other than Self, is my responsibility. It is my choice. That is what makes moral life—choice and responsibility.

That force which holds all existences together, the force which pushes the fit upward and disintegrates the unfit, and finally appears in man as Love, that force is the only guide for my will, for my feeling power. This law I must be conscious of. My consciousness is dependent upon my feeling power. Hence Love is a feeling.

I *feel* whether I am going with the upward swing of the Law of Love.

In the upward swing, I have pleasant feelings. I *feel* the chances for self-perpetuation. In the downward swing, I have unpleasant feelings. I *feel* only destruction, death of Soul.

If I am wise enough, and righteous, I follow the Law of Love. Then I have moral love life. If I am willful, ignorant, unwise, evil, I remain—for a while, on the plane of the vast majority of humanity, and finally die.

Putting it in a higher way: If I choose and live the moral love life, I choose immortality. If I choose the

physical life—the life lived merely on the plane of animal existence, and fail to find the other, the higher life, which is ruled by Love, I am merely a dying Soul engulfed in the great mass of humanity, and at death I lose my greatest possession, my individuality. My individual Soul is really all that is my own.

All existences can be for my use, for my welfare, for my growth. But if I do not keep changing (as I must) *upward*, then my powers gradually slip away from me and my individuality is gone.

So, the *problem of life* comes to this: I am an individual Soul—related to all existences. I am guided in all relationships by the Law of Love. I have a choice in the matter of accepting or rejecting the dictates of this law.

My Soul wants to live—live forever, if possible. And I judge from the frantic efforts put forth by other Souls that they, too, have this urge. Therefore, I say that *immortality* is the human Soul's greatest want. All the striving for happiness and comfort, and the shrinking away from pain and discomfort of all kinds—such things are proof that *immortality* is the goal of all human Souls. Only the sick Soul wants to die.

All religions are based on this great want of the Soul for more life, continuous life, everlasting life.

Because of the fact that everlasting life is the great want felt by the human Soul, I say that *immortality* is within the reach of all. In other words, you have the want, and you also have the power to achieve that which is your great desire.

All the problems of life come under this one heading—How shall I achieve my greatest want, *immortality*?

You may say there is no relationship between *immortality* and the daily problems that beset you. But that is only because you have not thought deep enough. When you say such a thing you show that you know nothing about life and your Soul and its possibilities.

In the world about us today it is clearly evident that the trend of all education—political, religious and otherwise, is to keep us down; is to make the individual feel his own unimportance. And so, the great masses of people are kept lost in a sea of perplexity. They never perceive, or come to know, the fundamental purpose of life—its meaning or its objectives. They remain dumb, stupid creatures stumbling against the petty things with which their environment abounds.

Today Germany, Italy, Russia, may be pointed to as outstanding examples of countries where individuality is almost completely submerged in mass movements.

The Soul that is regimented is dying. The purpose of life is not for the State, but for the individual.

Today, there are millions of regimented Souls—Souls burdened socially, intellectually, financially, religiously, who are struggling along in an existence which can hardly be called life. Regimented Souls believe alike and, stupidly, become alike. And the end is war, great suffering—a condition in which the weak are destroyed and a few learn how foolish it all really is.

Only a few lift their heads toward the skies and come to realize that all the things necessary for “the better life” were in themselves; that all they really wanted was a better, freer, Soul life. Only a few awake to the fact that all the oppressions against which they have struggled were the inventions of man’s crooked intelli-

gence, of his selfishness, and of his evil desires—all directed against the Law of Love.

The great mass of humanity accepts the heavy load of unnecessary burdens and carries it uncomplainingly, unquestioningly, like the ox. The mass carries the burdens for the more intelligent, who—quite naturally in such a situation, use the unthinking for the accomplishment of their own selfish purposes.

The trouble today is that the great masses of humanity let others do their thinking for them. And the lot of the unthinking Souls is that of a bearer of burdens.

Those who let others do their thinking for them never realize that the world was made to produce *individuals*. They never realize that what man has made man can change.

All of us have the power to change our relationships. But the great trouble today is that the mass of humanity is concerned mostly about the physical life—what shall I eat? wherewith shall I be clothed? where shall I live? etc. When those are the things that vex, the real purpose of existence has been lost sight of.

To solve the problems of life, learn what your own Soul is; learn about the Law of Love; and learn the relationship between the two. Learn that your only excuse for living is to bring your Soul to its topmost flower.

Every choice you make, every decision you reach should be from the viewpoint, Is it good for my Soul? That's all there is to moral life—the making sure that every choice made by you is for the good of your Soul and for the Soul of your neighbor.

Learn to know the Law of Love. Learn to sense its swing by your feeling. And when the swing is upward,

go with it. If the swing is downward, choose not to go.

In all your business of life let the majestic Law of Love be your guide. Faith is born of Love. And when you have faith your troubles are all at an end.

Learn to know yourself. Learn to love yourself.

Keep joy in your heart at all costs.

Give the upward swing of the Law of Love full play. The sooner you start the better.

Your relationship to all other existences, to everything which is not your Self, is your choice. You are a free Soul to do or not to do according to the dictates of your own heart, your own will. Let your actions be governed by the Law of Love—always on its upward swing.

If you do this your problems will become easier and easier to solve, and finally disappear.

Again I say, Learn the *feel* of the upward swing of Love. Be guided by that feeling.

Have absolute faith in yourself, based on the knowledge that you are being guided in all your choices, in all your desires, by Love.

Love! Joy! Faith! These powers—if you cultivate them, will solve *all* your problems.

XI

DUTCH REFORMED (COLLEGIATE)

The *Dutch Reformed*, or Collegiate congregations are descendants of the "Church in the Fort," constructed on Manhattan Island in 1628, as the first house of worship for a Protestant congregation in what was then New Amsterdam.

An interesting item of the early services of this first Protestant group (as given in Stokes' *Iconography of Manhattan Island*), is that on January 29, 1747, at a consistory of the *Dutch Reformed Church*, the elders requested the ministers not to preach more than one hour, "so as to remove the complaints of long sermons, to increase the audiences and hold the people together, and so enlarge the alms and other revenues of the church." The ministers, it is recorded, promised to comply. And to this day that promise to comply seems to have held good. For in the *Dutch Reformed*, as in most other church services in New York, the periods of meeting are not unduly prolonged.

The Middle Collegiate (Dutch Reformed) Church, located at Second Avenue and 7th Street, and of which the Rev. Ernest R. Palen is minister, is an old church, located in an old section of the city, and in which, as will be noted, old hymns are sung, and "old-fashioned religion" is preached.

The *hymns* sung at this service were:

- (1) Saviour, again to Thy dear name we raise
With one accord, our parting hymn of praise;
We stand to bless Thee ere our worship cease,
Then, lowly kneeling, wait Thy word of peace.

Grant us Thy peace, Lord, through the coming night;
Turn Thou for us its darkness into light;
From harm and danger keep Thy children free,
For dark and light are both alike to Thee.

Grant us Thy peace throughout our earthly life;
Peace to Thy church from error and from strife;
Peace to our land, the fruit of truth and love;
Peace in each heart, Thy Spirit from above.

Thy peace in life, the balm of every pain;
Thy peace in death, the hope to rise again;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace.

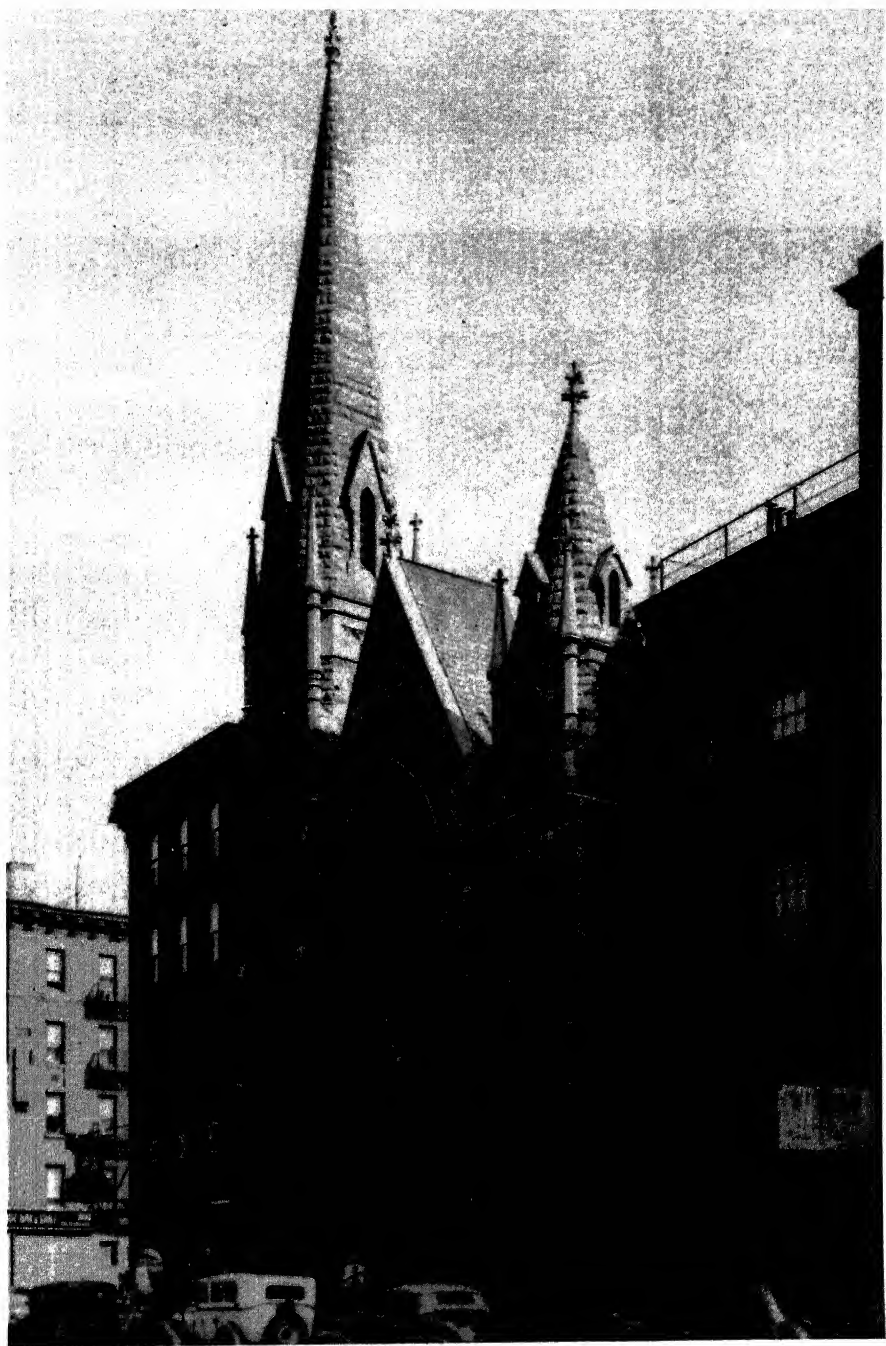
- (2) My God, I love Thee: not because
I hope for heaven thereby,
Nor yet because who love Thee not
Must die eternally.

But, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

And griefs and torments numberless,
And sweat of agony,
E'en death itself; and all for me
Who was Thine enemy.

Then why, O blessed Jesus Christ,
Should I not love Thee well?
Not for the hope of winning heaven,
Nor of escaping hell;

Not with the hope of gaining aught;
Not seeking a reward:
But as Thyself hast loved me,
O ever-loving Lord!



DUTCH REFORMED—MIDDLE COLLEGIATE

E'en so I love Thee, and will love,
And in Thy praise will sing;
Solely because Thou art my God,
And my eternal King.

- (3) I heard the voice of Jesus say,
"Come unto me and rest;
Lay down thou weary one, lay down
Thy head upon my breast."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place,
And He has made me glad.

I heard the voice of Jesus say,
"Behold I freely give
The living water; thirsty one,
Stoop down and drink and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
"I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till traveling days are done.

The Scripture Reading was Romans 6: 1-18:

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that

like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

What then? Shall we sin, because we are not under the law, but under grace? God forbid.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

In a prayer, preceding the sermon, the ruddy-cheeked, black-gowned minister addressed himself to "Him who hath taught us to call Thee Father and who hast thus glorified and sanctified the family," and prayed thus: "Help us to realize that Thou art someone to be loved. Help us to see what a tremendous effect it would have on the world if all Thy children revered Thee and looked to Thee for guidance.

"The ugly things of life—selfishness and pride and malice, grow out of improper relationships with Thee.

"Help us to know that if we are going to be able to make this world a beautiful place in which to live we must, as artists, paint with colors that are harmonious; and, as musicians, we must play with skill so there will be no harsh, discordant notes. . . ."

In substance, this was the minister's *sermon* on "The Art of Homemaking," which was his announced topic:

There is something distinctly divine about family relationships, about setting up a household, about assuming the responsibility of membership in a family circle. It is symbolic of the home to which Christ has gone to prepare a place for us—for you and for me, and for all who love Him and do His will. It is a relationship which springs out of the Divine Love.

We don't know a great deal about the boyhood life of Jesus. Much has been written on the subject, but most of such writings have been pure historical speculation. However, there are a few points which stand out and are reasonably clear. Some of them are:

Jesus didn't begin to be so markedly different from others until He went out to be baptized in the River Jordan by his cousin, John the Baptist.

Jesus, the eldest in a household of several children, took over the family responsibilities when Joseph, his mother's husband, died. And that was several years before Jesus entered actively into the ministry for which He had been destined. It was when Jesus was about eighteen—the age at which it was customary, in Jesus' day, for Hebrew youths to marry and start households of their own.

In the patriarchal family, the type of family life prevailing in Jesus' time, the man was definitely the head

of the household. He set down the rules to be observed by all members of the family. It was upon his shoulders that the responsibility for the training of the children rested. And a part of that training in the patriarchal Jewish home was the daily reading, by the head of the household, of the Bible—of various sections of the Hebraic laws as contained in the Old Testament, and of the Psalms.

We can picture an evening scene during Jesus' early boyhood, with Joseph, the Bible open before him, reading aloud to Jesus and His mother, Mary, and the younger children, selected passages from the Hebraic laws and the Psalms. We can picture Joseph telling Jesus and His younger brothers and sisters of Hebrew life, and of how the fall of nations had been brought about by the people drifting away from God.

We can picture Mary, the gentle mother, telling Jesus some of the things about His birth and babyhood. We can picture her telling Jesus about God, where He is, and what He had meant particularly to her.

Suppose Jesus had grown up in a home where the Bible was not an open book! It would surely have had an effect on His later life.

Catholics say, Give us a child until he is seven years old and we will so train him that he will always be a Catholic.

There is much truth in that claim. For it is the early life of a child that determines, to the greatest extent, what the individual will be. It is the early environment of a child that determines, in the great majority of cases, whether or not the child will develop into a God-loving and God-serving individual.

In our home life of today one of the greatest respon-

sibilities resting upon the parents is to see that early religious training of the child is not neglected. The daily reading—and explaining, of the Scriptures to the child is important.

The religious training of children is one of the strong points of this church. It is a task to which this church is especially dedicated. But to make its teaching the most effective the church must have the backing of the home—and before the child reaches the age of seven.

Why shouldn't the church have the cooperation of the home in the training of the child? Why shouldn't Jesus Christ be regarded, in the home, as the real head of the household, and the children be taught early to love Him?

What we need most in the world today is a dedication of our homes to God. We need the peace of God to rest upon our households.

We aren't going to get far in the way of saving our home, our church, our city, our country, our civilization, until we establish—or re-establish, the family altar in our homes. We've been slowly, but surely, drifting away from our family altars. And that has been co-incidental with our drifting away from our church and from our God.

The altars need to be rebuilt in the homes of the American people. There is no other movement that will save our country, or save civilization.

The family altar originated with God. It is God's plan for keeping families in proper relations with Him.

Make your home a house of God, a house of prayer, a house of the open door to the Holy Spirit.

XII

ETHICAL CULTURE

The *Society for Ethical Culture*, it is explained, is a religious body and, as such, seeks to attach to itself "those who believe that through group study and action we can add to the knowledge, the love, and the practice of better ways of living together." Members of the group, it is further explained, "continuously seek new light," and shrink not from facing "the actual problems of the day, endeavoring to deal with them under the guidance of a spiritual ideal—that of the ethical perfection of mankind as the supreme aim of human existence."

The *Ethical Movement* was initiated by the late Professor Felix Adler, of Columbia University, "in response to the need for a new interpretation of a religion free from creed and dogmatic teaching."

The New York *Society for Ethical Culture* was founded in 1876—the year of America's celebration of its one-hundredth birthday as a politically independent country. The *Movement* has since spread over this country and to some foreign lands, although the actual number of societies "remains small because the qualifications for leadership are so seldom found."

An *Ethical Culture* Leader, it is explained, "shall give his whole life to the problem of ethical living, having no professional or business interests in competition with his dedication to these problems. . . . He shall

be steeped in the religious and ethical thought of the past . . . and his object shall be to communicate light and heat to his hearers, that through their minds and hearts he shall be able to influence their wills, quicken their highest aspirations, and thus seek to help them in the struggle toward inward spiritual freedom."

The Sunday services are marked "by great simplicity." Simplicity, it is cautioned, should not be identified with bareness. "Simplicity," it is explained, "may indeed be empty, but, on the other hand, may be pregnant with meanings that ritual cannot express, or can express only incompletely, gesticulatingly—as, for instance, in the Quaker meeting whenever there is a genuine forth-radiation of the Inner Light. Then there is power, there is romance, there is exaltation."

In the Sunday meetings of the *Ethical Societies* there is no prayer, there is no ritual. There is music "as a kind of frame, but the center of the service is the address. . . . The platform of the *Ethical Society* is itself the altar, the address must be the fire that burns thereon."

The tenet of the *Ethical Culturists* is that the ethical end is the "sovereign, supreme end of life to which all other ends must be subordinated. . . . The two main ethical facts are the worth of every human being—in ethical experience I assert first my indefeasible selfhood, which is never to be sacrificed; secondly, in ethical experience I assert the indefeasible selfhood of my fellows. The two facts can be reconciled in the statement that my selfhood is manifest in the energy I expend in evocating the differentially qualified, but equally worth-while selfhood of my neighbors. . . . The ethical law is that life shall thrive in promoting life.

"Aristotle wisely says that ethical habits must precede the recognition of ethical principles. The principle of living in promoting the best life of others must likewise be grounded in habits. The *Ethical Societies*, therefore, are educational societies intended to create those habits through which the light of ethical principle shimmers, out of which the pure elixir of ethical principle may be distilled."

In the *Ethical Society's* auditorium, Central Park West at 64th Street, large silvered letters cut into the nut-brown wall above the speaker's platform, proclaim, "The Place Where Men Meet to Seek the Highest Is Holy Ground." Sunday morning services are broadcast over Station WQXR (1550 kilocycles).

At this particular Sunday morning service (November 22, 1936) of the New York *Society for Ethical Culture*, the speaker was Professor David S. Muzzey, of the Department of History, Columbia University, who is a leader of the New York *Society for Ethical Culture*. The subject of Professor Muzzey's address was "The Meaning of Ethical Religion." And, in substance, this is what he said to the congregation which comfortably filled the large auditorium:

The world today is seething with social and economic discontent. Governments are being everywhere shaken by doubt. Nations are facing each other increasingly suspicious, one of the other.

The most serious thing in the world today is the lack of the universal calm and peace and understanding that should characterize human beings. All the strife and turmoil with which the world is filled means that people, instead of realizing the higher qualities, are living, so to speak, on the very froth of life.

The unrest, the turmoil of the world today indicates a lack of piety in individual lives. Not the piety expressed in the singing of hymns or the muttering of prayers. But a lack of the realization of the seriousness of life.

This world might be a paradise. When we contemplate the beautiful sunset behind lofty mountain tops, or gaze on the fields of gently waving grain, or watch the restless bosom of the sea, we feel a sense of great exaltation. Just as these are illustrations of a great harmony in nature, so should there be a moral and social harmony among mankind. But instead, we have strife and hatred, greed and anger, and lust for power and wealth.

The hope of the world lies in a leaven that shall be sufficient to leaven our society and to provide a leadership in piety, in the proper consideration of life and its purpose. Demagogues must go. Those who seek to use the mass of the people to accomplish individual desires, such as to get money, or votes, or perhaps students, and even religious followers—these must go.

The hope of the world lies not in gold, nor re-housing ventures, nor gas masks. None of these things will help to preserve man from progressive deterioration. The hope of the world, the hope of mankind, lies in ethical religion.

Now, there are those who claim that anything that is a religion involves an acceptance of creed and dogma. There have been those who have said of our *Ethical Movement*, "Felix Adler has a religion from which the essentials of religion are omitted." In other words, they have called ours a worthless religion.

Now, I yield to no one in my admiration of the great

prophet of Nazareth. Jesus taught that men should above all else seek the kingdom of God—which meant righteousness. He placed a little child in the midst of the haughty, cantankerous leaders of his time in order to shame them for their exaggerated ideas of what was fit and seeming. He sought to drive out from the people the demons of hate and greed and lust for power and wealth. He even gave his life for the cause he espoused.

Truly the life of Jesus was noble, was wonderful. He was a great advocate of morality.

But all the religions—Buddhism, Confucianism, Mohammedanism, Judaism, as well as Christianity, advocate a moral life. They all specify ethical living as an ideal toward which one should strive.

We don't differ from other religions when it comes to advocating ethical living. We differ from other religions only in points of emphasis.

Other religions make ethical living dependent upon the acceptance of certain creeds and dogmas. Ethical living, as far as other religions are concerned, is not the primary aim, as it is with us.

Jesus himself said, in effect, that if you did the deed you would know the creed. That is, he explained that if one made a practice of doing good that one would come to grow in his philosophy of what is good and right. That was inductive teaching.

One doesn't have to pay deference to supernatural beliefs such as the *virgin birth* and the *trinity* in order to believe in and practice the good life—which means ethical conduct.

We believe that it is only a fine, ethical religion that can, in the end, satisfy. We hold that it means spiritual

stagnation to cling to ceremonies and creeds that have long since, in the march of time and consequent change in habits and customs, lost their value. A cultural lag is always noticeable where nice things are said often but practiced seldom.

In all the history of the world there never was an attempt made to transcend any ritualistic conception or practice without that attempt being met with great opposition. Men have been put to death for disturbing the self-satisfied feeling of those who have clung tenaciously to old religious creeds and dogmas. Jesus himself was put to death because he transcended the religious ideals and practices of those who lived in his time; because he substituted for their false teachings a more realistic, a more ethical religion.

And so even unto today there would never have been any progress in the world had it not been for a few brave souls who have dared to show dissatisfaction with things and beliefs that have been outgrown.

We believe in a religion that is not based on the shifting sands of theological creeds.

It was not with any antagonism toward any belief or creed that this religion was established. We believe that it transcends what had been proclaimed and practiced as religion before the establishment of the *Ethical Movement*, and that it helps to lead men further along the way toward ethical realization.

We are not enemies of Christianity. We respect Christians. But we must say to them: Unfortunately, you are adhering to a great many useless, outmoded practices to which we can't subscribe.

We mustn't be embarrassed that we no longer feel called upon to defend certain teachings, or creeds,

which no longer have any meanings for us. We simply have transcended such doctrines. We are not hostile to them. We don't need to be hostile to things we have outgrown.

All creeds and dogmas are created to meet certain needs at certain times. So when, because of changing conditions and customs, such creeds and dogmas have been outgrown, and their usefulness is ended—well, there's no reason for apology on our part for breaking away from such doctrines, for ceasing in our efforts to try to make what is not true seem true. It's no sign of righteousness to merely hang on to some creed or doctrine just because it has been useful at some time in the past. There's got to be some common sense used in the world today. And heaven knows! religion is the field where common sense is needed most.

Those who subscribe to our doctrine—that of the ethical perfection of mankind as the supreme aim of human existence, are free to follow the dictates of their own hearts, of their own minds. We aren't hobbled by outgrown creeds and dogmas. We are free to put ethics in the place where it belongs—that is, in the supreme place. We don't have to scoop out a place for it among meaningless doctrines and ritualistic practices.

What hope for the world is there if religion doesn't elevate individuals, doesn't make them more ethical in their relations one with another?

I say to you that the only thing that will save the world is the performance of one's ethical duty, is the establishment of ethical relations between man and man.

The ethical basis is the only basis upon which peoples can meet—Occidental and Oriental, Jew and Gen-

tile, Catholic and Protestant, the ignorant and the learned.

The object of religion is to improve the condition of man, is to make man better. Do we have any convincing proof that dogmas do that? Would you entrust your pocketbook to a man merely because of the fact that he was a Trinitarian? No! Not any more than you would entrust it to someone whom you knew only as a vegetarian.

The basis of religion lies in the realm of human values.

The *Ethical* religion is an ennobling religion. It makes us the master of our destiny. It doesn't allow us to toss the burden to any other shoulder—human, nor divine.

The music for this service—consisting entirely of organ selections, was:

Légende	<i>Vierne</i>
Allegro from Concerto in B flat.	<i>Handel</i>
Strike Now, O Long-awaited Hour.....	<i>Bach</i>
Ave Maris Stella, 3rd verset.....	<i>Dupré</i>
Chorale in G minor.....	<i>Vierne</i>
Postlude in B minor.....	<i>Vierne</i>

XIII

FREETHINKERS

The *Freethinkers* of America, of which Mr. Joseph Lewis is President, announced a series of Sunday night dinner meetings to be held at Rosoff's Restaurant, 147 West 43rd Street, on the first Sunday evening in each month during the 1936-1937 season. At the first of these Sunday night dinner meetings for the season (November 1, 1936), Mr. Lewis presided and was the featured speaker, giving an illustrated lecture entitled, "Religion and Rebellion in Spain."

Preceding his illustrated talk on "Religion and Rebellion in Spain," the *Freethinkers'* President, Mr. Lewis—short, stocky, ruddy-faced and seemingly prematurely gray—announced, among other things, that the *Freethinkers* of America must raise, before January 1, 1937, the sum of \$10,000 to be applied towards the monument to be erected in Paris to Thomas Paine, in celebration of the bicentennial of the birth of the American Revolutionary leader and one-time citizen of France who sought, during his lifetime, to exterminate "Christian superstitions."

In connection with the announcements concerning the erection in Paris of the Paine monument—to be an eight-foot statue, by Gutzon Borglum—Mr. Lewis told his dinner audience of some seventy-five or eighty people that it was a matter of much gratification to the *Freethinkers* that the recently appointed American



FREETHINKERS' STATUE OF THOMAS PAINE

Ambassador to France, William C. Bullitt, had accepted an honorary vice-presidency on the committee for the unveiling of the monument in Paris on January 29, 1937. Mr. Lewis, making known his intention of going to Paris to make the presentation speech, said that the *Freethinkers* were expecting the cooperation of the French Steamship Line in transporting travelers to France for the event, and of the French Government in making the dedicatory exercises sufficiently impressive.

Helen Keller, the noted blind, deaf and dumb lecturer, said Mr. Lewis, was a member of the committee on the unveiling of the monument, and was to have been featured at a testimonial dinner to have been given in her honor, at which the money needed to complete the monument "would undoubtedly have been raised." However, owing to the recent loss suffered by Miss Keller in the death of her lifelong teacher and companion, Miss Keller was making no public appearances for some weeks, and had announced her intention of sailing for a secluded retreat in Scotland at an early date. Miss Keller planned, however, Mr. Lewis told his audience, in a satisfied manner, to be present at the unveiling of the monument in Paris late in January and would speak on that occasion.

Another announcement made by Mr. Lewis, at this first of the Sunday night dinner meetings for the 1936-1937 season, concerned a lawsuit instituted by the *Freethinkers* against the Board of Education of the City of New York for allowing public school buildings to be used by various groups for the holding of religious and semi-religious services; and of a suit to be instituted by the *Freethinkers* to test the constitutionality of a law recently enacted by the legislature of the State of New

York, and signed by Governor Lehman, which makes provision for free bus transportation for children attending parochial schools. That piece of legislation, asserted Mr. Lewis, had been planned and enacted as an "entering wedge for public support of parochial schools." In the suit to be filed by the *Freethinkers* in prosecuting the recently enacted legislation making it lawful for children to be transported at public expense to other than public schools, the members of the Board of Education of the City of New York were to be held individually liable for any loss "the taxpayers of the city may sustain because of being forced to provide such transportation."

Mr. Lewis announced his unsuccessful challenge for a debate "on more than one occasion" to the famous radio priest, Father Coughlin—who, the president of the *Freethinkers* charged, was being "backed and advised by the powers that be in the Catholic Church."

Attention was then called to the "prominent Catholic visitor from Rome now in this country for no good purpose." That announcement undoubtedly referred to His Eminence Eugenio Cardinal Pacelli, the Papal Secretary of State, and, in addition, the Camerlengo of the Holy Roman Church, which office entails the duty of—in the period between the death of the Pope and the appointment of his successor, directing preparations for the conclave for the election of a new Pope. Cardinal Pacelli is the highest ranking Catholic prelate ever to visit this country and is mentioned as a possible successor to the present Pope, Pius XI.

In charging that the visit to these shores of the "prominent Catholic visitor from Rome" was "for no good purpose," Mr. Lewis offered the explanation,

"The Pope may have to find another home when the next European war comes. And make no mistake about it, war is coming.

"The next war in Europe," he went on, "will be a war between Fascism on one side and democracy on the other. And when the war is over, either Fascism or democracy will no longer be in existence. The war in which Europe is bound to be embroiled shortly will mean the extinction of one or the other form of Government, either Fascism or democracy.

"At the present moment," continued Mr. Lewis, "Russia is the protector and may prove to be the savior of Europe. Were it not for the fact that Germany is afraid of Russia there would be war now."

France and England were mentioned as being the allies of Russia in the predicted European war, and Mr. Lewis concluded, in firm tones: "Let us hope that when the war comes those countries—France, England and Russia, will be the victors."

Then, turning his attention to his announced subject for the evening, "Religion and Rebellion in Spain," Mr. Lewis told his audience:

Spain stands today at the crossroads.

For nearly 450 years the Catholic Church dominated Spain. So firm has been the Catholic control of Spain that the country has been known as "the daughter of the Church."

No nation on earth ever served better as an example of entrenched privilege than Spain and its Catholicism. The Catholic Church and its dignitaries—up until recent times, owned the majority of the wealth in Spain, its lands, its bank stock, its public utilities, its almost priceless art treasures, etc.

The revolution in Spain set in against the Government and Church—which were almost one and the same, because the vast tracts of land, many of which remained in idleness, owned by the church officials, could not be taken over and used for the benefit of the poor, for the benefit of the great numbers of illiterate, half-starved people, living in hovels shared, perhaps, by a donkey, also miserable and half-starved.

When the Spanish revolution came about a new era set in. The Spanish people had demanded of their King, Alfonso, the right to vote for the kind of Government they wanted. Alfonso was forced to yield to their demands. And the result of the election which followed was an almost unanimous choice on the part of the people for a republican form of government.

The King, Alfonso, then fled from the country.

The Church knows nothing about toleration—unless such a policy happens to suit its convenience. And in the case of Spain, the Church, so closely allied with the monarchial form of government, which had been forced to yield to the people's demands for more freedom, failed to find it convenient to adopt a tolerant policy.

The inevitable result of the political and religious upheaval in Spain was civil war. The monarch fled his country. The people became incensed against priests. They could no longer stand the dictatorial policies of the Church leaders. They became desperate. And the result was that hundreds of priests have been beheaded.

Today Voltaire, the 18th Century French liberal in politics and religion, is the guiding spirit of the Spanish revolution. Everywhere in Spain, Voltaire is being read and quoted. And if it takes half a century of civil

warfare to accomplish it, the Spanish people intend to achieve freedom.

The churches which have been destroyed by incensed and inflamed Spaniards will never be replaced. The Spanish people aren't ever going to give money for such a purpose. The Church, in its heyday in Spain, was too indifferent to human needs. It had never cared about individuals. It cared only for power and wealth.

We are constantly hearing of the destruction of priceless works of Spanish art by the Spanish revolutionists. Well, there's no need to worry about such reports. The Church had practically all the art that was worth anything. Take Toledo, for example. In that city the Church had all the art and had, instead of the masterpieces, cheap paintings placed in the houses of worship. And don't let the fact escape you that a high Church dignitary in that ancient city, charged with moral offenses, was given the alternative of getting out of Spain, or being shot. The *courageous gentleman* took the former alternative. He got out of Spain!

Commenting upon certain historic buildings, "many of which have recently been destroyed," as motion pictures of them—taken during a tour of Spain by the speaker, were flashed upon the screen, Mr. Lewis pointed out:

The *Alcazar*, palace of King Alfonso, considered one of the most beautiful buildings in Europe, was built originally as a castle by the Moors, a thousand years ago—before Spain existed as a nation.

The *Giralda*, a magnificent tower adjoining the second largest cathedral in the world, in Toledo, was erected in the 11th Century by a celebrated mathematician and was the first astronomical tower to be built

in Europe. On top of that tower—constructed in the 11th Century, mind you, which was four hundred years before Columbus discovered America and proved that the earth was round!—there was a *globe* representing the earth. Through the centuries, that has stood as a monument to the intelligence and progressiveness, not of the Spaniards, but of the Moors whom the Spanish, later, along with Jews, drove out.

Perhaps the greatest tragedy in Spain as the result of Catholic domination, the audience was told, was the city of Cordova. Before Catholic rule in Spain began the city of Cordova, often referred to as "the gem of Europe," had a population of a million people. Its civilization was advanced to such an extent that the city had paved streets, lights for its homes, and more than eight hundred marble baths. But after the domination of Spain by Catholics the city of Cordova was reduced to a population of some 73,000. And at—or around, that figure it has remained.

Continuing, the President of the *Freethinkers* said this: "I don't know what Spanish rebels have destroyed. But I do know that Spanish Catholics have destroyed one of the most beautiful buildings in the world, the *Mezquita*, in Cordova. They destroyed its beauty by placing Catholic shrines at each of the many arched entrances to the beautiful building erected by the Moors, an enlightened people, who had, before Spain became a nation and drove them from its borders, developed medicine to its highest point; who were the first to develop the science of chemistry and to mix dyes; who, four hundred years before Columbus proved that it was so, taught that the earth was *round*; a people who were known to be so enlightened that all

over the world those who could afford to do so sent their sons to be educated by them."

Then—perhaps a little aside from his main topic, the President of the *Freethinkers* told his audience that the Catholic Church has, since the time of Columbus, been, figuratively speaking, racking its brain "trying to decide what to do with Columbus. The Church would like to canonize him. But that can't be done because Columbus was a Jew. The Church can't canonize a heretic—a Jew.

"If only a way could be found to canonize Columbus, what a comfort it would be to all good Catholics to, at the start of a voyage, say a prayer to Saint Columbus to guide them safely over troubled waters!"

Returning to the discussion of notable buildings in Spain, Mr. Lewis expressed his belief that the *Alhambra*, in Granada, built by the Moors as a palace for their king, was the most beautiful building in the world, despite the fact that "ignorant Spanish Catholics" had not kept it up properly because of a lack of appreciation of its art and beauty. Directing the attention of the audience to the picture flashed on the screen, Mr. Lewis said that since Washington Irving, "with his ready command of words and beautiful descriptive phrases," had found it impossible to describe the magnificent grandeur of the *Alhambra*, he wouldn't attempt a verbal description.

The speaker then referred again to the *Alcazar*, and mentioned that near it there once stood "one of the most beautiful synagogues in the world." Under the Moors, he reminded his hearers, there was freedom of worship. But the moment the Moors were driven out and Ferdinand and Isabella were placed in command, the entire

congregation of that beautiful synagogue, the audience was told, was roasted alive by the simple expedient of locking the worshipers in their house of worship and setting it on fire.

Then referring to the Cathedral in Toledo, Mr. Lewis told his hearers: "You can still see the chains which bound those who dared to differ from the Catholic belief. The Cathedral, with its chains, has stood through the centuries as a symbol of the tyranny of the Church."

Concluding his address, the President of the *Free-thinkers* told his hearers that before the hostilities began religionists in Spain distributed handbills upon which was printed this warning: "Unless you repudiate those in office we will curse your lands, curse your cattle, and curse your children."

This revolution, said the speaker, was planned by the Church as its final effort to keep Europe in line, and eventually to dominate the world. The civil war in Spain is a struggle between religion and progress.

Let us hope, he said, that this generation of ours will never again see a Church-dominated Government!

XIV

HINDUISM

Swami Nikhilananda—a young, brown-skinned, orange-smocked teacher of Hinduism at the Ramakrishna-Vivekananda Center, 200 West 57th Street—has a large following. The spacious meeting room, against one wall of which there stands a bronze statue of the meditative Buddha, is, at Sunday morning services, alight with candles glowing amidst vases of varicolored flowers decorating stands and altars; and the atmosphere is heavy with incense. The audience, which fills the large meeting room, is predominantly white—and prosperous-looking.

Speaking in a cultured voice, this is, in substance, the message on "The Plan for a Perfect Life" given by the young teacher of Hinduism to his American audience on this particular Sunday (October 4, 1936):

This morning we are going to discuss "The Plan for a Perfect Life."

Perhaps you are asking the question, Is perfect life possible in this world? The answer to such a question depends upon our understanding of life.

Life manifests itself in two aspects:

First, the life that begins at our birth and ends at our death; the life that is subject to heat and cold, to comfort and discomfort, to joy and sorrow, to success and failure; and

Second, the life that is eternal—the life in God.

No perfection is possible in the life on this earthly plane. Life on this earthly plane is sustained by struggle and friction. Life on this earthly plane is impossible without resistance. Perfection means harmony, balance and absence of resistance.

Although perfection here is not possible, nevertheless this life serves a great purpose. It leads us to the elevation and attainment of eternal life.

In this earthly life we find that our experiences are of a manifold nature—yet ever incomplete. We can't, by any possible means, unify our manifold experiences. However much we may dream of—and desire, this larger sense of unity, we can't find, in our manifold experiences in this life, that for which we yearn, the eternal, the everlasting.

Our manifold experiences of life on this earthly plane are not eternal. They are constantly dying. That which begins in time ends in time.

Our conception of the *real* is that which does not change. Life on this earth changes constantly. Eventually, it comes to an end.

When life on this phenomenal plane has completed its journey, then we transcend time and space and become eternal. We become eternal when we go beyond this life of constant change. Then we become *real*.

The purpose of this life is to gain experience, and through experience knowledge, which alone enables us to attain to eternal life. Until we have achieved the knowledge of which we are capable on this earthly plane, we cannot attain to the life that is *real*, the life that is without change, the life that is everlasting.

In this world, fulfilment of purpose comes about by processes of destruction. Destruction is the precursor

of new combinations. Hence in the process of evolution in this world, life and death, construction and destruction, proceed hand in hand and are inseparable.

But the Great Artist unfolds other things. He creates other worlds. So life goes on forever—even though this world ceases to interest the aspiring soul.

When life on this earthly plane comes to an end the question naturally arises, What becomes of the individual soul?

The soul which has attained knowledge and illumination, when life on this earth has come to an end for the individual, merges itself in the perfect state of bliss. It goes to live with the great life principle, God. That is, the souls of those who have achieved what it was meant should be accomplished by them here in this life go, after the falling off of the body, to live in a state of bliss forever. The souls that have not yet achieved their maximum accomplishment here on this plane of existence, must return—time and again if need be, to achieve the accomplishment here of which they are capable, before they are fit for the state of bliss which we call life eternal.

What, you may ask, is the relationship between God, the creator, and this world, which is his manifestation? And to that question the answer is, Nobody can tell. That is something which mankind has been trying to find out since time immemorial.

Some Hindu philosophers refused to believe that the evil which exists in this world is created by God. God, they taught, is good. And a good God would never inflict suffering and misery upon people.

God, they taught, is trying to make us good, trying to make the world good. But in that work he is being

hampered at every turn by the forces of that which is not good, by the forces of evil. These forces of evil are created by our ignorance. Man—not God, is responsible for them. Evil comes out of delusion.

There is no relation between perfect life and earthly life, as there can be no relation between the real and the unreal, between light and shadow. But this does not mean that the life lived on this early plane, this imperfect life, has no purpose. The world is real—as long as we are in it.

When we gain a certain amount of knowledge we are able to interpret things and events in this world in terms of wisdom. We are able to discern that every experience in this life leads to the higher life, to the state of bliss which we call life eternal. As a musical instrument gives forth different tones, so does the world show different phases of God—but never a complete picture.

In this world people are not all alike. They do not all enjoy the same things. Some derive pleasure from certain things which, to others, are not pleasurable events at all.

What, then, is the technique by which we can enjoy life here on this earthly plane, yet at the same time be transforming ourselves into that which we would like to become? Let us see.

To enjoy life—that is, on this earthly plane, means to fulfil earthly desires.

One of the most legitimate of these is the desire to share one's feelings with another. Out of this desire arises love—and marriage, which is regarded as one of the most effective means for a higher realization of self. For the sensual enjoyment of marriage—that is, the enjoyment of the physical relationship, eventually gives

rise to a deeper bond of union, a kind of spiritual merging of the two lives.

That marriage is a desirable state is recognized in the Hindu religion in that those who embrace that faith regard the family circle—that is, husband, wife and children, as the most harmonious of all pictures of life. In the Hindu faith neither bachelor nor virgin is ever worshiped, but instead the god or goddess who is faithful to the marriage vow.

Blessed is the family in which the husband looks upon the wife as the manifestation of the Divine Love, the wife upon the husband as the expression of God, the parents upon children as the sacred trust, and the children upon parents as the living gods on this earth.

A perfectly *ideal* marriage, of course, is seldom found outside the books of romance. For there is always a chance for surprises—disappointments, if you will, when a life partner is chosen. So, outside of books of romance, marriage seldom means a state of perfect agreement. But that should not disappoint any one. It is our duty to create harmony out of discordant elements. Pinning our faith to the Great Artist, we can rest assured that too many discordant notes will not arise—if we are guided in our married life by tolerance and wisdom.

The acquisition of money is another aim in life—for most people. The desire for money is not in itself bad. Because through the medium of money much good may be accomplished in this world. When money is used in the right way—that is, when those who possess money consider themselves as trustees of the means for doing good, then money, which is often regarded as “the root

of all evil," becomes a positive force in the world, a force for good.

Another aim in life should be ethical conduct.

In the realm of conduct, freedom is the goal. But freedom does not consist of license. Freedom does not mean that we can do as we please. Freedom, in its true sense, means a consideration of others before determining upon a course of action. For no individual has the right to interfere with the comfort and happiness of others. Therefore, according to the Hindu religion, every phase of life is considered in its relation to the comfort and happiness of others. According to the Law-giver of the Hindu Society, a man must never do unto others what he does not like others to do unto himself.

Such aims in life—all legitimate, as we have enumerated, will, by their realization, undoubtedly bring happiness, to a greater or less degree, to individuals. But they are concerned with material things. And they cannot give the soul the inner satisfaction it craves. Therefore the last, and highest, aim in this life should be a period of contemplation in preparation for the higher life that is to come.

As preparation for the higher life that is to come, man needs to walk the last stage of his life here alone. He needs to withdraw—to leave all the wonders of this world behind him, and to establish, during a period of contemplation, a direct communion with his creator.

In this emancipated stage of life, this stage of preparation for the higher life that is to come, this period of withdrawal from the world and its affairs for the purpose of reflection and contemplation, man broadens his outlook to embrace the whole universe. The universe becomes the individual's country; all the peoples

of the world become his people, his brothers. Such an attitude signifies that the individual has gone beyond, or transcended, the life that is subject to hate and love, to heat and cold, to comfort and discomfort. Such an attitude means the enjoyment in this world of peace and contentment as a preparation for the peaceful, joyful life that is to come, for the life eternal that is to be lived with God.

The Hindu Law-giver says that one should sacrifice individual happiness for the sake of the family, family for the sake of community, community for the sake of the country, the country for the sake of the world, and the world for the sake of God which embraces the whole universe.

The problems of man cannot be solved without God's aid. Until the individual comes to know God, life is, figuratively speaking, like a squirrel going 'round and 'round in his cage. There is no accomplishment of things worth while.

Man finds his perfection in God. We find our greatest joy in our preparation to join the source of all existence in life eternal.

It has been said that when a man is born he cries—while the world laughs—because of the complexity of the stage upon which he has made his entrance. But when a man dies, when he enters into a state of perfection and joins the creator in a life of eternal bliss, he laughs, and the world cries because of the loss it has sustained in his going.

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The service closed with a Hindu chant, followed by a prayer spoken in English, addressed to "God, who art our father and mother."

XV

HUMANIST

Humanism is called by its leader—and founder, Dr. Charles Francis Potter, former Baptist, then Unitarian clergyman—a *new deal* in religion. Summed up concisely, he explains that its main tenet is Faith in man.

Humanism is, according to the leader and founder of the First Humanist Society of New York, some eight years ago, “the only religious movement definitely rejecting supernaturalism. Thus it appeals to persons of the scientific point of view. . . . It welcomes the co-operation of such in the building up of a strong group of thinkers and workers who shall combat *theism* on the one hand and *mechanism* on the other, and help build a constructive philosophy of life for today.”

Humanistic religion, it is explained, deals with the relation of the individual to the eternal power or energy resident in himself and in the universe, and concerns itself particularly with the growth of the higher consciousness or personality of man, socially and individually, believing that man is potentially able by his own efforts to attain to the complete and perfected personality to which all religion aspires. In other words, “self-reverence, self-knowledge, self-control; these three alone lead life to sovereign power.”

On this, the second Sunday in May (1936), set apart throughout the nation as “Mother’s Day,” the topic of the address of the leader of the *First Humanist Society*,

the meeting place of which is in Steinway Hall, 113 West 57th Street, was "Mothers Are Different Now."

The address was preceded by piano and violin selections—classic, but not religious in character—played by young men musicians, who received hearty applause after each rendition; and by selected readings by the *Humanist* leader portraying the "motherhood ideal" of various nations. No reference was made to the Scriptures. There was no prayer. There was no singing of any kind.

The highlights of the speaker's address on "Mothers Are Different Now," were:

Within recent years the second Sunday in May has been set apart as "Mother's Day." It is a beautiful custom. It has a social value, too, in that through such an observance social and family ties are probably strengthened. And no one will deny that such ties need strengthening at this period in the world's history.

But "Mother's Day" is being overdone. A lack of intelligence is being shown in its observance. It has become too highly commercialized. It has become too highly exploited by those who have something to sell.

Inappropriate ways of expressing sentiment on "Mother's Day" are receiving too much stress. For instance, a five-pound box of chocolates is very inappropriate as a "Mother's Day" gift. Especially if Mother is overweight—as most American mothers are. And the stereotyped cards upon which are found verses to mother of such cloying sweetness—well, an intelligent woman ought to be insulted to be the recipient of such a "Mother's Day" remembrance. Flattery is never appreciated by an intelligent individual. By far the pref-

erable procedure is the sending of a regular weekly letter to mother throughout the year, rather than to indulge in a sudden burst of extravagant sentiment on one particular occasion.

One value which "Mother's Day" has, which was not anticipated by its founders and promoters, is that the observance of the day tends to focus attention on the startling contrast between the traditional mothers and the mothers of today—the modern mothers.

The "typical American mother of 1936," selected by the Golden Rule Foundation Committee, a woman whose goodness is vouched for by her pastor, a woman who comes from a small California town of not more than a thousand inhabitants, who confesses to fifty-three years but looks nearer seventy, who weighs a hundred sixty pounds, and wears her snow-white hair in a "bun" on the back of her neck, a mother of two daughters and four sons, who does all her sewing and loves to cook, who writes to her children once a week—whether they answer her letters or not, who is proud to say she does not smoke, drink, or *sing*, who believes in spanking, who thinks conditions have changed but not ideals, who *will not discuss politics*—well, she just isn't a "typical" 1936 mother at all.

The dear soul! how revealing was her observation, "I'm certainly glad I don't have to wash all those windows!" when, soon after her arrival here in the city—whither she was brought to be fêted as America's "typical" mother for 1936—she, on a visit to the Mayor's office, gazed up at one of the city's large new buildings.

Why, the *typical* American mother of 1936 doesn't think of the window-washing when her gaze rests on

modern buildings which tower high into the heavens. Nor does she wear her hair in a bun.

She doesn't make her own clothes, nor those of her children. She doesn't spank her children. She doesn't believe that ideals haven't changed since grandmother was a girl.

Nor does she have a pastor to vouch for her goodness. Seventy-five million of the 130,000,000 people in the United States today are without church affiliation. That is considerably the majority of the population.

The "typical American mother of 1936," as selected by the Golden Rule Foundation Committee—who, by the way, bears what I suppose would be called the "typical" American name, Smith—looks, as I have said, far beyond her fifty-three years. Because, in all probability, she has made herself a slave for her six children—and perhaps is doing the same thing now for her three grandchildren. For the Golden Rule Foundation Committee this year, at last, selected, as the "typical American mother," a grandmother.

The "typical American mother for 1936" probably did much for her six children that they should have done for themselves. She is, I dare say, the kind of mother that selfish children would call *simply grand*.

There isn't much hope for our civilization if that type is the *typical* American mother of today.

Perhaps it was a significant co-incidence that as that old-fashioned lady appeared in New York there appeared also—high in the heavens, the beautiful, the magnificent new queen of the skies, the great dirigible Hindenburg, which had just winged its way over the Atlantic from its home port in Frankfort-au-Main, Germany, in a little more than two days. But—em-

blazoned on that great airship, that great scientific achievement, was the swastika, emblem of the Nazi rule in Germany, which has for its aim the subjugation of women, the relegating of them to the place occupied by womanhood in the Middle Ages. Church, children, cooking! That's what the swastika stands for in so far as women are concerned. That's the old idea of womanhood. And those—church, children, cooking, seemingly are the main interests of the "typical American mother of 1936" as selected by the Golden Rule Foundation Committee. Had that Committee gone a step further and provided the lady selected by it as America's "typical" mother of 1936 with a ticket to visit, on its return trip, the homeland of the great new dirigible which made its appearance in this city almost simultaneously with her, I dare say she would have found herself very much at home in the country in which women are being relegated to the purely domestic life which was theirs in previous ages.

The *modern* mother, the really *typical* American mother of 1936, refuses to be a slave for her family. She insists that family life must be so organized that every member of the group, even down to the tiniest tot, must do his—or her, part, must make his—or her, contribution to the smooth functioning of the organization of which each is an intimate part. Thus upon no single member of the family will responsibility weigh too heavily. Thus will the mother have time for self-development, for keeping abreast of what's going on in the world, for fitting herself to be a companion to her children instead of a slave for them.

Women who have made themselves martyrs to their motherhood are no longer regarded as social assets, but

are, instead, looked upon as social liabilities. The martyred mother, the mother who makes a slave of herself for her children, who does everything for them, who likes to keep them dependent on her, who is constantly calling after them, Have you your handkerchief, dear? or, Have you your umbrella? or, if the weather warrants it, calling out the admonition, Be sure, dear, you put on your overshoes before you go out!—well, that kind of mothering certainly doesn't tend to produce self-reliant individuals, of whom the world stands in so much need today.

No, the modern mother doesn't *insult* her children by trying to keep them babies. Instead, she makes use of modern pedagogical principles and teaches them, at an early age, to become self-reliant individuals.

Teaching her children to become self-reliant—which, by the way, is a harder job than doing things for them—and keeping up her “outside” interests are the best assurances that when the time comes for the children to take upon themselves the responsibility of establishing their own households they will be easier-to-live-with marital partners, thus causing a lowering of the prevalent high divorce rate, and that the mother, with her children gone out into the world to live their own lives, will not find herself the victim of the almost unbearable loneliness which is the lot of women whose interests have been bounded only by their children.

And now, what about the mother of the future?

The mother of yesterday was inclined to make of herself something of a martyr to the cause of motherhood. The mother of today is definitely an improvement. She does not do for her children, but teaches them to do for themselves, not only for their own good, but also so that

she may have sufficient time and energy to fit herself for an intelligent companionship to them, as, by their expanding educational interests and constant contacts with the outside world, their outlook on life broadens and develops.

What sort of mothers will today's children make?

Well, one of the most important contributions the mothers of the future can make is to eliminate war from the face of the earth. This very day comes the announcement of an *unholy* Roman Empire. The King of Italy, on this day, becomes Emperor of Ethiopia. Although Mussolini now declares that he and his countrymen are satisfied, there is no record yet of any nation, upon becoming an *empire*, not wanting any more territory.

The women of the world *can* stop war. And they *must* stop war if civilization is to endure.

The motherhood of yesterday was for its day perhaps excellent. The motherhood of today is perhaps better—more courageous. The motherhood of tomorrow must be still better, still more courageous. It must be more concerned with the welfare of the nation and of the world than with the gratification of individual wishes and desires.

After a concluding piano selection—during the rendition of which the collection was taken, the meeting was closed with the reading, by the leader, of John Addington Symonds' "The Human Outlook." (See *Community Church* service, pages 64 and 65 for the words of this poem.)

XVI

INTERDENOMINATIONAL

The *Church of the Strangers*, located on the ground floor of its own apartment building at 309 West 57th Street, has a history which dates back to a period soon after the closing of the War between the States. Then, a Southern clergyman and former president of a "Female Academy" maintained by Southern Methodists at Greensboro, North Carolina,—a Rev. Dr. Deems, in New York, as editor of a religious paper, found that "neither he nor his family nor Southern people coming to purchase goods could attend church in New York, for almost everywhere the pulpit resounded with denunciations of 'rebels' and the 'rebellion' and the voice of the Gospel seemed hushed in the land."

Tiring of receiving a "lashing" when on Sundays he sought "the comfort of church services," and tiring also of having to wait, before being seated in church, until all the pew holders were in, the Southern clergyman organized a congregation "composed of members of different denominations of Christians" whose aim was to "rise above sectional strife and sectarian distinction in the worship of God," and to provide a place of worship "especially designed for strangers who visit the city," where all seats were to be free and immediately available to all who came to the church, with preference shown to none.

The present pastor of the *Church of the Strangers* is

the Rev. Dr. Paul Mansfield Spencer, who came to the pastorate more than a quarter of a century ago from the Washington Park Methodist Church in Denver, Colorado. The speaker at this particular service, however, was the Rev. Dr. Gordon Palmer, recently come from California to be President of the eleven-year-old Eastern Baptist Theological Seminary located at Philadelphia, who was, on this occasion, making his first speaking appearance in New York.

The subject of the sermon was "God Hath Spoken," a title derived from the Scripture reading and text, which was Hebrews 1:1-2:

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. . . .

In substance, this is what the speaker who, in introductory remarks, announced that he was "always happy for the privilege of speaking a good word for my Lord and Master," told the audience in the attractive church auditorium done in Old English style and characterized by heavy, dark beaming:

John is the Mont Blanc of the Gospels; Hebrews is the Mt. Whitney of the Epistles; the Bible is the Mt. Everest of all the literature of all the ages. The Bible is the highest peak of literature the world has ever known. It is the King's message to the world. It is God's word. It is His final message to man.

"God Hath Spoken"—that is my text for this morning. It is one of tremendous significance.

God—that word leads us into the realm of theology, which is the queen of not only all the sciences but of all studies. It deals with the greatest theme of all the ages.

It takes us back to the time when the waters were divided; when God took the stars in His hand and threw them across the blue; when flowers first bloomed. It takes us back to the beginning of all things—God.

The Bible tells us that the fool hath said in his heart there is no God. Notice that he said it in his "heart," not in his *head*. Any man, woman, or child who gives any serious thought to the subject must be convinced that God is the beginning of all things.

Science and religion should find no conflict. Religion endeavors to lead men to the solution and knowledge of God. Science deals with truth—as revealed by nature. And since God is truth there can be no conflict between *real* science and God.

Science, unless it enters the realm of faith, runs up against three great walls. It has not yet been able to find out the origin of (1) matter, (2) life, (3) man.

Science steps out into the realm of religion—which is the land of faith, when it attempts to go beyond those three walls.

In the beginning, God! That is what all great scientists have concluded.

And the poets have not left God out of their reckonings. How beautiful are the words of Browning: "What is that that I long for but God? My God, my God. . . . I need Thee, I feel Thee, I love Thee."

The worship of God—some kind of a personal God and Saviour, is a natural craving of the human soul. That has been true through all the ages. History records that images have been set up to be worshiped when people, for one reason or another, have felt that they must substitute something for an unseen God.

Today in Russia the Lord God Jehovah has been

ruled out. But the Russian people can't get along without some kind of a God to worship. So they have Lenin as their god. They pay tribute to Lenin by saying that he was the saviour of Russia.

The Russians must have something to substitute for the Lord God Jehovah who has been ruled out of their lives. But Lenin—or any other man, cannot take the place of the Lord Jesus. Jesus is the great I AM—not the I *Was*. When the Russians say that Lenin *was* the saviour of Russia they declare a great truth. He “was” the saviour of Russia; but Jesus Christ IS the Saviour of the world. He is the great I AM—not the I Was.

Jesus is the only hope for the world today.

God—the word leads into the realm of theology. God hath spoken! Here is revelation.

Divinity has been ever longing to reveal Himself to mankind. And man has ever sought to understand and contact Deity. There is something in the heart of man that makes him long for the eternal. And God hath spoken!

God hath spoken to us in nature. And there are those who have felt that that was a sufficient revelation, and have worshiped Nature—the trees and the winds whispering in the trees; the power of lightning as it flashes in the sky; the waters of living fountains. But . . . you can't find a supreme revelation of God in nature. You can never see God and understand Him in nature as Jesus has revealed Him to mankind. You can see His majesty in nature. But it takes Jesus to reveal His fatherhood and saviourhood.

In the beginning, God! He hath spoken.

Jesus said, I speak unto you the words of my Father. And He called such words *spirit* and *life*.

God's word is spirit. And no man will ever fail to find God who humbly seeks to do His will as recorded in His word. "My word shall not return unto me void." That is what the Bible tells us. God hath spoken unto us through His Word. God hath spoken unto us. This is religion.

There can be no religion without Deity on the one hand and man on the other. For religion is the quest of man for the eternal.

Religion is a universal groping of man after God. And I declare to you it is a growing groping. All through the ages men have sought God. And today there is still a longing, a wistfulness in the heart of humanity for the living water of life, for light, for God.

How sad it is today that all too often the churches are not living up to their opportunity to point the way to God! How sad it is that today so many who, turning to the church to find God, meet with disappointment there—and depart empty-hearted!

God hath spoken unto us in His Son. In the life of His Son is found this highest expression of religion. This is Christianity.

Christianity must be the ultimate revelation of God because the heart of it is Christ.

Christianity is a positive doctrine. There is no element of doubt in its teachings. It is not based upon negations as are the other religions, such as Buddhism, Confucianism, Mohammedanism, etc.

The foundation of Christianity is "I know whom I have believed and am persuaded that He is able to keep that which I've committed unto Him against that day."

God hath spoken to us through His Son Jesus Christ. That is the last word in religion; that is God's last mes-

sage to man. We have been told that to Christ every knee shall bow; and that mankind, everywhere, shall some day know Him as Lord—to the everlasting glory of the Father.

I repeat, Christianity is a positive religion. I *know* that Christ lives. I have felt Him in my heart. I am a different man since I met Him and accepted Him as my Savior. Something always happens for the better when a man touches Christ. Christ changes—in a positive manner, the life of every one so touched, giving that one a new outlook, new vision, new hope.

I *know* Christ lives. I *know* He saves. He saves men from themselves.

And I *know* Christ is able to *keep* those He saves in His salvation.

Christ not only *keeps*, but he *refines* those He saves. A man cannot be coarse and vulgar when Christ has touched him and made him His own.

The moon, I am told, is a *dead* world, some 240,000 miles from the earth. Yet the moon is responsible for the tides of the sea. Millions and millions of tons of water are lifted every day because of the power of the moon. If a dead planet has such lifting power upon the waters of the earth, what can the living Christ, who put the power in that dead planet, do for man when He lifts him out of his sin?

Christ lifts man up and calls him "my brother." Then God calls him "my child." And when you become a child of God you don't have to speak to your Father through any other intermediary than Christ the elder brother.

I *know* Christ has power to cleanse, and power to keep, and power to lift.

If you do not know Him, ask Him to save you and keep you and refine you.

And if He is yours, then ask for grace to go forth into the world and bear witness to that fact—to the fact that He is your Lord and Savior.

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The songs sung at this service were :

- (1) Holy, holy, holy! Lord God Almighty!
Early in the morning our songs shall rise to Thee;
Holy, holy, holy! Merciful and Mighty!
God in Three Persons, blessed Trinity.

Holy, holy, holy! all the saints adore Thee,
Casting down their golden crowns around the
 glassy sea,
Cherubim and seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not
 not see;

Only Thou art holy, there is none beside Thee
Perfect in power, in love, in purity.

Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy name, in earth,
 and sky, and sea;
Holy, holy, holy! Merciful and Mighty,
God in Three Persons, blessed Trinity!

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- (2) Crown Him with many crowns,
The Lamb upon His throne!
Hark, how the heavenly anthem drowns
All music but its own!
Awake, my soul, and sing
Of Him who died for thee
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of love!
Behold His hands and side,
Rich wounds, yet visible above,
In beauty glorified.
No angel in the sky
Can fully bear that sight,
But downward bends his burning eye,
At mysteries so bright.

Crown Him the Lord of peace,
Whose power a sceptre sways
From pole to pole, that works may cease,
And all be prayer and praise!
His reign shall know no end,
And round His pierced feet
Fair flowers of Paradise extend
Their fragrance ever sweet.

Crown Him the Lord of years,
The Potentate of time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast died for me:
Thy praise shall never, never fail
Throughout eternity.

- (3) Lord, dismiss us with Thy blessing;
Fill our hearts with joy and peace;
Let us each, Thy love possessing,
Triumph in redeeming grace:
O refresh us, O refresh us,
Traveling through this wilderness.

Thanks we give and adoration
For Thy gospel's joyful sound;
May the fruits of Thy salvation
In our hearts and lives abound:
Ever faithful, Ever faithful
To the truth may we be found.

XVII

JEWISH

The congregation of the *Free Synagogue*, under the leadership of Rabbi Stephen S. Wise, holds Sunday morning services at Carnegie Hall, 57th Street and 7th Avenue.

At this particular service, the *Responsive Reading* by Rabbi and Congregation was:

Rabbi: Behold how good and pleasing it is for brethren to dwell together in unity.

Congregation: *For there the Lord commandeth His blessing, even life forevermore.*

Rabbi: Except the Lord build the house, they that build it labor in vain.

Congregation: *Except the Lord guard the city, the watchmen watch in vain.*

Rabbi: Lord, my heart is not haughty, and my eyes are not lofty; neither do I exercise myself in things too high for me.

Congregation: *I wait for the Lord, my soul doth wait for the Lord; and in His promise do I hope.*

Rabbi: My soul waiteth for the Lord more than they that watch for the morning.

Congregation: *Let Israel hope in the Lord; for with Him there is mercy, and plenteous redemption.*

The musical service rendered at this meeting was:

Organ—Sonata No. 1.....	Borowski
Chorale—All Living Souls.....	Alman
Contralto Solo—Lord We Pray Thee.....	Franck
Anthem—Mah Toru (How Lovely Are Thy Dwellings)....	Bloch
(Before the Sermon) Great Is the Lord.....	Haydn

The *Sermon* on this day, the first Sunday after the national election (November 8, 1936), was titled, "Why the President Triumphed—Now It Can Be Told."

In beginning his discourse to a prosperous-looking congregation which completely filled the main floor of the large auditorium of New York's outstanding music hall and overflowed into the first and second galleries, Rabbi Wise read from the writings of "one of the half dozen of the greatest Americans. For, I think," he explained, "that Roger Williams belongs to that very select body."

The selections read from Roger Williams' writings of more than two hundred fifty years ago, stressed liberty of conscience for which the noted émigré pleaded when he urged that "no one of whatever faith be compelled to attend the ship's worship," and that "justice, peace and sobriety be the only qualities required both among the seamen and passengers," and, further, that "all being equal," no favoritism should be shown to any man, but that "each transgressor be punished according to his deserts and merits."

The Rabbi then read selections from the writings of the late President Theodore Roosevelt which dealt with the theme of "social justice to be achieved for all the people," with explanations that in order to succeed in such an undertaking "we need leaders of inspired idealism; leaders who can enkindle people with the fire from their own burning souls . . . leaders who are willing to spend and be spent.

"Surely," read the Rabbi from the writings of the late President Theodore Roosevelt, "this is a noble

ideal! An ideal for which it is worth while to strive; an ideal for which it is worth while to sacrifice much."

The speaker then explained to his "dear people" that his choice of theme for the morning's discourse, "Why the President Triumphed—Now It Can Be Told," involved no danger of his becoming "a commentator on current events rather than an interpreter of eternal ideals.

"By way, not of self-defense, but of self-interpretation," he explained that in choosing the day's topic he felt that he would be dealing with current events of the first magnitude in importance and, further, that he would be bringing them "within the light of eternal ideals."

The Rabbi then told his large audience of an anonymous letter he had recently received, the writer of which held him *personally responsible* for the results of the election. "I know, however, that I only voted once," he said—in facetious mood, to which the audience responded with not entirely suppressed laughter.

Resuming his comments on the recently received anonymous letter, the speaker told his hearers that the writer of the letter charged him with being a paid agent of Moscow, and concluded with the solemn *prair* that he would eventually see the error of his way and align himself with the National Union for Social Justice.

"Had I taken that advice," the Rabbi commented—again in facetious mood, "I would have found this morning that I had no place to go." That called for more laughter from the audience, which had evidently read in the morning newspapers the despatches concerning the plans for a period of dormancy for the

Michigan radio priest's organization, The National Union for Social Justice.

With reference to the results of the election held on the preceding Tuesday, the Rabbi said there were those who would dismiss the situation with a shrug of the shoulders and such remarks as, "Oh, well, it was just another election," or "Well, Santa Claus Roosevelt got his from all the people."

"But there are others," he went on, "who will say that the indignation of the people at the Townsends and Coughlins and Gerald Smiths, and the villifying attacks of other factions, brought about the triumph of Roosevelt.

"I think," the speaker continued, "that the silliest of all the explanations offered as to why Roosevelt was re-elected by such a large majority, is the reference to his personality—his charming smile, his lyrical voice, his friendly manner, etc.

"After all, the President isn't America's sweetheart. Personal charm is certainly not the chief requisite for a President of the United States.

"As for personal popularity—whatever that might be, I hold that nothing could have persuaded the electors to cast their votes for the man if they hadn't been convinced in their own hearts that he was the best man for the office.

"But the insulting charges made against the President by the rabble rousers—charges that he was a Communist, that he was a Dictator, attacks made against his loyalty to the Constitution, and even the vulgar insinuations of a mental infirmity—such charges did much to convince the people that he should be returned to office. Every insulting charge hurled against the President

brought him a million votes. If they hadn't been made and, by their very viciousness, aroused the resentment of the people, the candidate of the other major party might easily have won a larger vote."

Reference was made to the "millions of Americans who had suffered tragically from 1929 until the election of Mr. Roosevelt as President of the United States"; to the "quick and vigorous" action of Mr. Roosevelt, as President, in using "all the powers of the Federal Government to save millions of American citizens from privation and want."

"The dinner pail beginning to fill up did not re-elect the President," the speaker said. "It was the use by the President of all the governmental resources for the wiping out of undeserved and unmerited misery of millions of people that did the trick,—coupled with resentment on the part of many at the vicious charges hurled against one who was working so assiduously for human betterment and welfare, which resentment was translated into votes for his re-election."

Referring to the fact that he had predicted the re-election of the President by a "veritable avalanche of votes," the speaker then ventured the prophecy that if the President "remains true to the mandate of the people, by proceeding in the carrying out of the policies which met with their approval at the polls," there will, within a period of two or three years, be attempts made by anti-Administration leaders to impeach him.

"For a time," said the Rabbi, "his opponents stand crushed by the people's judgment against their expressed will. But just wait!"

In concluding, the speaker characterized the oft-heard cry of "War between Christianity and Commu-

nism" as "nothing more than the battle-cry of a sham battle"; and the slogan, "Christ against Chaos," a false cry intended only to arouse the emotions.

He urged his congregation to help usher in a better day for all through abiding by the simple formula, "To do justice, to love mercy, and to walk humbly with God."

By so doing, it was pointed out, each would be playing his part toward sustaining the recently re-elected leader in his efforts to steer the American ship-of-state in its course toward true democratic ideals.

XVIII

LIBERAL CATHOLIC

Leaflets distributed at this service of the *Liberal Catholic Church of St. Michael the Archangel*, whose meeting place is an auditorium on the third floor of the Pythian Temple, 135 West 70th Street, gave information about the *Liberal Catholic Church* as follows:

There was founded in England in 1915, and introduced into the United States in 1917, a Church which is considered to be unique in the history of Christendom. It is an independent Catholic Church, possessing valid Orders for its Clergy, which combined the fullest liberty of opinion and speech with the ancient sacramental form of worship. There are sacramental Churches which are not liberal; there are liberal Churches which are not sacramental; the *Liberal Catholic Church* alone unites the two. This latest branch of the ancient Church derived its Orders from the Old Catholic Church of Holland, which became independent of Rome over two hundred years ago. It is, however, a free Church, without dependence upon any other church organization.

The *Liberal Catholic Church* has become a world movement and is now spreading rapidly in Great Britain, on the Continent, and in Australia, New Zealand, Java and South Africa. In America its amazing growth, especially during the last year, has aroused great interest and has drawn the attention of many people who love the ancient Sacraments yet value their intellectual liberty. The *Liberal Catholic Church* is the Church of Religious Liberty. Its teachings are modernist without being materialistic, stimulating without being destructively critical, reverential without being orthodox. It has achieved a successful and remarkably helpful union of scientific fact with religious mysticism and aspiration.

The *Processional Hymn* sung at this service was:

O King of Kings, Whose knights we are
In uttermost devotion,
Thy glory flames from star to star
Across Thy love's vast ocean ;
Yet Thou dost deign to meet us here,
Reigning upon Thine Altar ;
Thy royal Presence we revere
With love that shall not falter.

Thou retest, Mystery profound,
Veiling Thy heavenly splendour ;
Attendant Angels gather round,
Their mighty aid to render,
Within the Church's sacred fane
The mystic forms creating ;
O stir our hearts, to serve Thee here
With ardour unabating.

Hail, Mystic Light ! Hail, Sacred Fire
Upon the Altar glowing,
Enflame our hearts with high desire,
All valiant gifts bestowing.
Be Thou our strength to right the wrong,
All pause or respite scorning,
Our beacon through the lonely night,
Till He shall bring the morning.

The Holy Cross again we take,
The knightly weapon bearing,
So press we onward to the fight,
The night of evil daring.
Hail, Mystic Bread ! Hail, Holy Cup !
O Purest Peace, descending !
Vouchsafe, O Lord, continuing Light,
And Life in Thee unending.

All glory to the Father's Name,
And to the Son all glory ;
The Holy Spirit, heavenly Flame,
Shares in the wondrous story.
With praise of Thee, great Three in One,
The courts of heaven are ringing ;
In every land beneath the sun
The Church to Thee is singing. Amen.

The *procession* consisted of the robed priests and church leaders (including a few Negroes), the Rt. Rev. Frank W. Pigott, of London, England, who is the Presiding Bishop of the *Liberal Catholic Church*, incense bearers, and a mixed choir—the women singers with heads uncovered, which, in itself, constitutes a distinct departure from the rules of orthodoxy. For in most Catholic churches, (and Anglican), no woman is supposed to appear with head uncovered.

When all had taken their proper places within the chancel and around the altar—banked high on this crisp autumn morning (Sunday, October 18, 1936) with masses of fluffy white pompon chrysanthemums and smaller flowers in rainbow hues, against which lights from tall white candles twinkled and the flame of the single oil lamp glowed a bright red—when all in the procession had taken their proper places within the chancel and around the altar, the elaborately ritualistic service was begun. There was much chanting by the priests and antiphonal responses by the choir and congregation, which filled the long, narrow meeting room.

The *Epistle* read at this service was Ephesians 4:7-16—

But unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in things, which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Following the reading of the *Epistle* there was a deacon ordination service conducted by the visiting Bishop, during which this *Litany* was sung,—the 13th, 14th and 15th verses being sung by the Bishop alone:

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One;
Hear us, Holy Trinity.

God Eternal, mighty King,
Unto Thee our love we bring;
Through the world Thy praises ring;
We are Thine, O Trinity.

Christ, the Lord of Life and Light,
Ruler of the starry height,
Fount of glory infinite,
Thee we worship, Master.

Mighty Lord, we hail Thee here,
Recognize Thy Presence dear,
Feel and know that Thou art near,
Keeping thus Thy promise.

Though Thy Face we cannot see
As of old in Galilee,
Strong in faith we worship Thee,
Ever-present Master.

From our Fathers we have heard
Of the gift Thy hand conferred ;
We have proved Thy holy word ;
Be that gift outpour-ed.

Though Thy form from earth hath gone,
Thine Apostles handed on
Sacramental benison ;
Be that blessing with us.

We this power would now convey,
Strengthen Thou our hands, we pray,
Pour Thy might through us today,
Hear us, Holy Master.

Monarch, at Thy Feet we kneel,
For Thy servant we appeal,
Fill his heart with holy zeal,
In Thy service, Master.

Thou of Holy Church the Head,
Mystic power upon him shed,
By Thy love may he be led ;
Hear us, Holy Master.

Link in mystic bond with Thee
This Thy Deacon ; may he be
From the world and self set free
By Thy power, O Master.

May he stand before Thy Face
Filled with love and heavenly grace ;
Grant him with Thy saints a place
Near Thee, Lord and Master.

*We beseech Thee, hear our prayer ;
Bless Thy servant, prostrate there ;
Hold him in Thy loving care ;
Hear us, Holy Trinity.*

*Hear Thy servants as they pray ;
Help Thy chosen one today,
Bless and hallow him for aye ;
Hear us, Holy Trinity.*

*Pour Thy lovingkindness great
On this chosen candidate;
Bless him, hallow, consecrate;
Hear us, Holy Trinity.*

God the Father, seen of none,
God the co-eternal Son,
God the Spirit, with Them One,
We are Thine, O Trinity.

The *ordination service* also included the singing of

Veni Creator

Come, Thou Creator Spirit blest,
And in our souls take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete, to Thee we cry;
O highest gift of God most high;
O living Fount, O Fire, O Love,
And sweet anointing from above.

Thou in Thy sevenfold gifts art known;
Thee, Finger of God's Hand, we own;
The promise of the Father, Thou
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high
The weakness of our flesh supply.

Far let us drive our tempting foe,
And Thine abiding peace bestow;
So shall we not, with Thee for guide,
Turn from the path of life aside.

O may Thy grace on us bestow
The Father and the Son to know,
And Thee, through endless times confessed,
Of both eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son,
Who gave us life; the same to Thee,
O Holy Ghost, eternally. Amen.

The *Gospel* read at this service was Luke 15:3-10—

And he spake this parable unto them saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which was lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The *Announcements*—made by the pastor of the church, included the giving of notice that the visiting Bishop would preach at the *Negro Liberal Catholic Church*, in Harlem, in the afternoon, and that he, the Bishop, would speak over the radio on Tuesday, and that he was leaving for London on Wednesday, after a three months' sojourn on this continent, visiting the *Liberal Catholic* churches in Canada and this country. It was urged that the contributions—to be taken at the close of the service, be as liberal as possible as, in addition to the regular expenses of the church, the traveling expenses of the Bishop would have to be met. Pictures

of the Bishop, it was explained, were on sale at the book table in the entrance hall for twenty-five cents apiece. All present were urged to purchase one of the pictures, the proceeds from the sale of which were to be used towards defraying the Bishop's traveling expenses.

The Bishop's sermon—short because of the time-consuming *ordination service* which had preceded it, was titled "The More Abundant Life." And, in substance, this was the message:

In today's Scriptural passages the Lord is described as a good shepherd. In the Greek language the word used to describe Christ as a shepherd means not only good but beautiful. So, accepting the literal translation of the Greek, we have Christ as not only the good but also the beautiful shepherd. There is no combination greater than the beautiful and the good.

We ought to always aim toward being closely united with the Lord. We ought to aim to be always close to Christ so that we may grow to be good and beautiful like Him,—like Christ the good and beautiful shepherd, so that through us, through me and through you, Christ's blessings, His tender influence, may flow into the world to soothe, to calm, and to comfort.

The blessings of the Lord have been, all through the ages, looked upon as of a saving character. Until within recent times these blessings have been regarded as of a character to save mankind from eternal damnation, from eternal punishment.

Now, however, we have reached the state where we no longer fear that any of God's creatures will perish everlastingly. We don't believe that any greater pun-

ishment is in store for people than what actually happens to them here in this world. There is no longer the fear of the wrath of God in a world to come.

What, then, you may ask, is the purpose of all this sacramental grace? For what purpose, then, you may want to know, did Christ come into the world?

Christ tells us in plain words His purpose. "I am come," He says, "that you might have life and have it more abundantly."

There's the answer to the question of why Christ came into the world. He came that we might have life and have it more *abundantly*.

The purpose of Christ's coming was to cause the life within to expand. His purpose was to bring to the world a more abundant life.

Life is gradually expanding. That has always been so. We have come up to our present state of existence as a result of a process by which an ever expanding, an ever more abundant life has been made possible. And Christ has proclaimed that there shall be a still more abundant life for the children of the Lord. He, Himself, is to show the way. His influence is to be the light that leads us ever upward and onward toward a more abundant life.

The human race is becoming more and more like one body. Gradually humankind is coming to realize that individualism among nations and peoples is something out of place in the universe which God has created. Only as races and nations and peoples come together, as link to link, so to speak, in a chain, binding all together in a closer fellowship, will the more abundant life come to the world.

All the nations of the earth, all the peoples of the

world, must come, eventually, to look upon themselves as one great being, as the master creation of the Master Hand. That is what Christ had in mind when He spoke of the more abundant life which, through Him, was to come to the world.

In such manner will the human race be saved from its lower passions—hate, greed, lust for power and wealth. The love of God which holds together the whole universe, that great love will eventually bind together, as one compact whole, all of the races of the earth, so that we, God's children, whom He has created in His own image and likeness, can—and will, become more and more like the good and beautiful Shepherd.

The spirit of the Lord is what we need to recapture to make our lives full and rich. We need to come to think of Him more as a friend, as a kind and compassionate teacher, than as a great and mighty potentate.

We are coming to think of the Lord not as one saving from that from which we do not need to be saved—eternal punishment, but as a loving father whose aim is to bring together all His children in a spirit of fellowship and love, so that life may become, ever and ever, because of His influence, more abundant.

At the conclusion of the Bishop's message, there was the saying in unison—the congregation standing, of the following *Credo* or *Act of Faith*:

We believe that God is love, and Peace and Truth and Light; that perfect justice rules the world; that all His sons shall one day reach His Feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, and peace for evermore. Amen.

When the offering had been received, the Holy Eucharist, or Mass, was continued to its close in the traditional manner. The *Recessional Hymn* was as follows:

Father of heaven above
Dwelling in light and love,
Ancient of days;
Light unapproachable,
Love inexpressible,
Thee, the Invisible,
Laud we and praise.

Christ the Eternal Word,
Christ the incarnate Lord,
Master of all;
High throned above all height,
God of God, Light of Light,
Incarnate, infinite,
On Thee we call.

O God the Holy Ghost,
Whose fires of Pentecost
Burn evermore;
In this far wilderness
Leave us not comfortless;
Thee we love, Thee we bless,
Thee we adore.

Strike your harps, heavenly powers;
With your glad chant shall ours,
Joyous ascend.
All praise, O God, to Thee,
Three in one, One in Three,
Praise everlastingly
World without end.

Amen.

XIX

LUTHERAN

The *Church of Saint James*, Madison Avenue and 73rd Street, is referred to as the oldest English Lutheran Church in Greater New York. It was founded over a century ago (1827)—under the leadership of the Rev. Dr. Frederick Christian Schaeffer. It is a member of the United Lutheran Synod of New York and of the United Lutheran Church of America.

During the absence of the pastor, the Rev. Dr. Charles Trexler—who, vacationing at Point o' Woods, Long Island, succeeded, for the month of August, the Rt. Rev. W. Blair Roberts, D.D., Protestant Episcopal Bishop of South Dakota, as Pastor-in-Residence of the Community Chapel there—the pulpit was filled on this day (Sunday, August 23, 1936), for the abbreviated summer service, by the Rev. Dr. Ralph H. Long, Executive Director of the National Lutheran Council.

The *Bible Readings* were:

Epistle—I Corinthians 15:1-10:

Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

And that he was buried, and that he rose again the third day according to the Scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but ~~some~~ are fallen asleep.

After that, he was seen of James, then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Gospel—Luke 18:9-14:

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Text upon which the *Sermon* was based—II Kings 5:1-16:

Now Naaman, captain of the host of the King of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord were with

the prophet that is in Samaria! for he would recover him of the leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

And the King of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to meet me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that

there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused.

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The title of the speaker's *Sermon* was "Faith." And, in substance, this was his message:

There are many problems that confront us in life—both individually and collectively. Perhaps those that affect us individually are the most urgent.

Our text introduces us to a man who had a tremendous personal difficulty. He was a great man. He was honorable. He held a high position. *But*—he was a leper.

That word *but* is one of the saddest words in the human language. So often do we say—and hear others say, nice things of an individual, of certain personal traits, of certain accomplishments. And then will come that word *but*. And there will follow a statement—or statements, which will tend to nullify all the nice things that have been said previously. How often there seems to be a skeleton lurking in the background—something undesirable which can be brought forward and have attention focussed on it by the use of the simple word *but*.

Now, this man Naaman, that our text treats of, the captain of the hosts of the mighty king of Syria, was afflicted with an ordinarily incurable disease, leprosy. But in his case, he was cured of that affliction. And this is the way it came about.

In the household of Naaman there was a young Israelite, a servant girl who waited on Naaman's wife.

This young girl had been taken captive. And it was the custom in those days for those taken captive in warfare to be made the slaves of their conquerors.

This little captive maid in the home of Naaman suggested that there was a man of God, a prophet, back in her native country of Samaria, who could cure the proud captain of the hosts of the king of Syria.

And what was Naaman's attitude toward this suggestion of the servant girl in his home? Well, he didn't scorn it. He took it seriously. Perhaps it was because his situation was so desperate that he was willing to listen to a suggestion coming from such a source.

Naaman decided to act upon that suggestion. So he set out for the land of Israel, carrying with him a letter of introduction to the king of Israel. But it wasn't the king of Israel who could cure Naaman. It was one of his humble subjects.

Did it ever occur to you, my friends, that God often reveals to us great truths, or discoveries, not in a spectacular manner, but in a very simple way—as results of very simple incidents? God doesn't choose the spectacular. His ways of revealing Himself and His great truths are simple.

No, the king of Israel couldn't cure Naaman, proud captain of the hosts of the king of Syria. And the proud Naaman had to come to the door of the humble man of God, of whom the young Israelite servant girl had spoken. And when he had done that, the man of God, Elisha, didn't even appear to greet him. He sent his servant out to tell Naaman to go down to the river Jordan and bathe in the waters thereof seven times, and he would be cured.

Naaman turned away in a rage. To think that the

man of the house would not come forth to greet him, a man high in the councils of the mighty king of Syria! And then, reasoned Naaman, the message he had sent was such a foolish message. If bathing in the waters of a river were the only thing needed to effect a cure—why, there were rivers in the land of Syria in which he might bathe himself. There was no reason why he should come such a great distance simply to bathe in the waters of a river.

As the story proceeds, we find that it was through the instrumentality of those of humble station that Naaman was prevailed upon to turn back and do as the man of God, Elisha, commanded, so that he might be cured of his affliction. It wasn't through the medium of those high in the councils of the mighty in temporal things that the healing of Naaman was brought about. It was accomplished through the medium of those of humble position.

Naaman, the proud captain of the hosts of the king of Syria, obeyed the injunctions of those of humble station—and was healed of his affliction.

My friends, there is a lesson for us in this story.

In the intricate relations between cause and effect, we make a mistake when we leave God out of the consideration.

"Oh, what does preaching amount to?" And "What does baptism with water amount to?" There are people who are asking such questions today.

It isn't the water, my friends, that counts. It is faith in God—who asks us to do that; who has told us that baptism with water regenerates and creates a desire to follow, not after the things of this world, but after the things of God.

It is faith in God and our willingness to do the things He has commanded us to do that count. God tests us to see who it is that He can trust. It is through obedience to His commands that we are brought in contact with His power. It is through faith in Him that we are saved.

It wasn't the bathing in the river Jordan that healed Naaman. The waters of the river had nothing to do with the cure that was effected. It was Naaman's faith in the promise revealed to him by a man of God that brought about the healing.

It wasn't the blasts from the trumpets of Joshua and his mere handful of men that caused the walls of Jericho to fall down. It was the faith on the part of Joshua and his men in the power of the Lord that accomplished that victory.

God's remedy for our ills today is a simple remedy. It is faith in His promises; it is a willingness on our part to do what He tells us to do.

Only through faith in the Lord Jesus Christ shall we find peace in this world—and in the world to come everlasting life.

The *Hymns* sung at this service were:

- (1) Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

To Him shall endless prayer be made,
And praises throng to crown His head;
His Name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song;

And infant voices shall proclaim
Their earthly blessings on His Name.

Blessings abound where'er He reigns;
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

- (2) Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

Should my tears for ever flow,
Should my zeal no respite know,
All for sin could not atone,
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to Thy Cross I cling.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

- (3) The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the word;
From heaven He came and sought her
To be His holy bride,
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one Faith, one Birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up "How long?"
And soon the night of weeping
Shall be the morn of song.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy one and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee.

XX

METHODIST EPISCOPAL

The *Grace* (Methodist Episcopal) *Church*, known as "the friendly church," is located at 131 West 104th Street. The minister is the Rev. Charles C. Cole.

The subject of the *Sermon* at this particular service (Sunday evening, February 21, 1937) was, "The Commonplace Christ."

The *Bible Reading* was St. Mark 12:37-44:

. . . . And the common people heard him gladly.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts:

Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there was a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want, did cast in all that she had, even all her living.

The first part of the *Bible Reading*, "And the common people heard him gladly," was the text chosen by the minister for his discourse on "The Commonplace Christ," which was, in substance, as follows:

There has been so much said about the *divinity* of

Jesus that sometimes I think we are in danger of forgetting the *humanity* of Jesus.

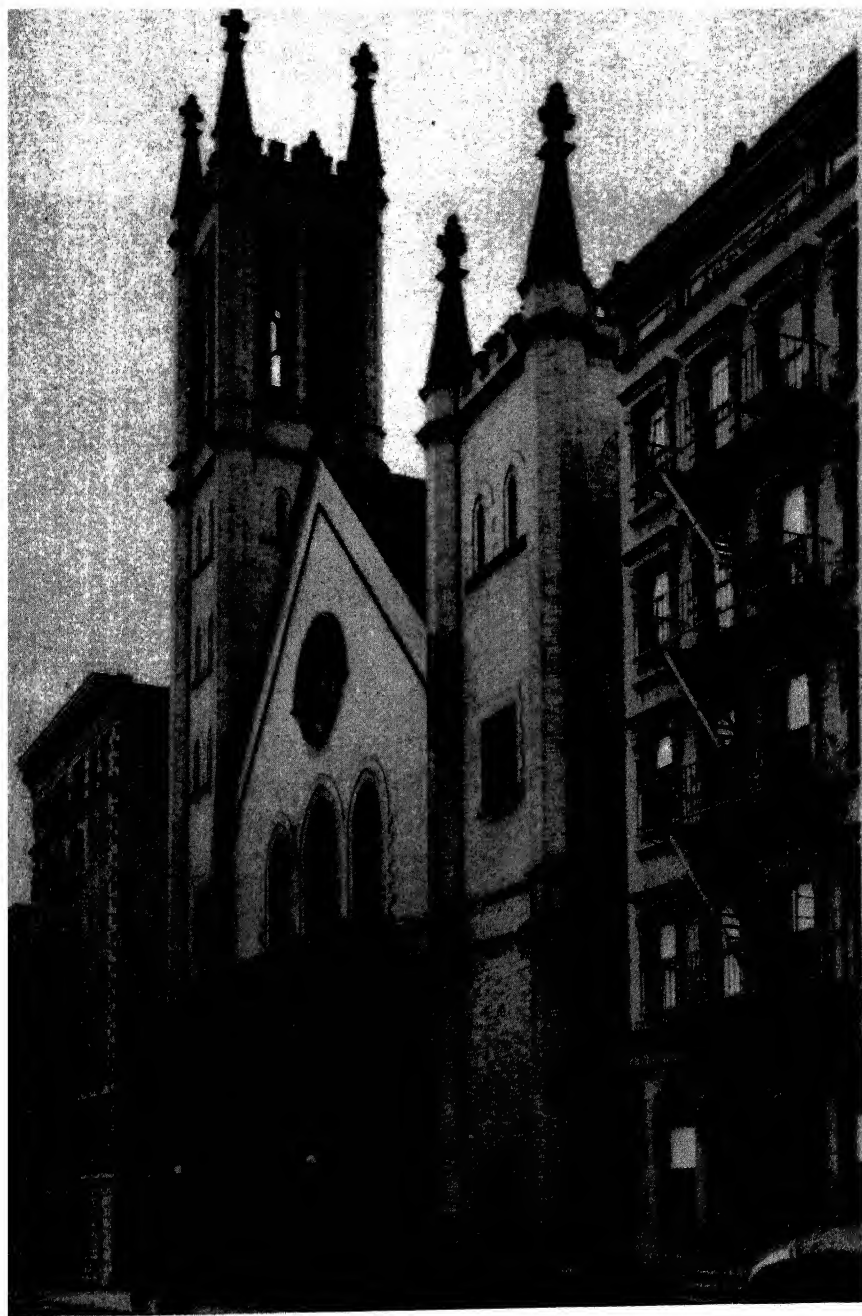
I do not need to argue in this company—assembled here in the Lord's house, on this Lord's day, that Jesus is God, a part of the Holy Trinity. Those of us assembled here call ourselves by His name—Christians. Thus we recognize His divinity.

But I would have us not to lose sight of the fact that Jesus was also human. Pinch Him and He would hurt. Cut Him and He would bleed. Let Him go without food and drink and He would hunger and thirst—even as you and I.

Have we been guilty of setting Jesus off into a little corner of our lives, of recognizing Him as our Lord and Master and devoting ourselves to Him on Sundays only to leave Him out of our lives during the rest of the week? Are we to be comparable to the little boy in the Vacation Bible School who, in his "play clothes" found it impossible to enter into the spirit of worship, but dressed in his "Sunday clothes" and sent back by his mother was a little model? Do we leave Christ out of our lives on Monday when we go to business? Do we separate business and religion?

Christ is an every day Christ as well as a Sunday Christ. He is human as well as Divine. He belongs in our business and in our life as well as in our worship.

Jesus was human. He was a carpenter. He had brothers and sisters. He hungered just as mortals do. Do you remember how, when He was hungry after his long fast in the wilderness, He was tempted of the devil, who urged Him to command that the stones be turned into bread? Do you remember how, on the cross, He cried out, "I thirst"?



GRACE (METHODIST EPISCOPAL) CHURCH

Jesus got weary—just as other mortals. Do you not recall the account of his falling asleep in the boat rocked by a storm so terrific that His companions feared that all on board would perish, and awakened Him that He might restore calm? He dropped into such a sound slumber from sheer physical fatigue.

Jesus was human. He felt pain when He was lashed in Pilate's court. And when they drove the cruel nails into His hands and feet on the cross, and thrust the spear into His side, He felt it. He suffered as you and I would have suffered. If we fail to grasp the intensity of His human suffering, we miss the fullness of His Divine love.

Jesus was human. According to Bruce Barton, He was the first Christian business man—in the advertising field. He was not only the executive, efficient and successful, but He was also the porter of the business, and the scrubman. He was also the unemployed and the unsuccessful in business.

Jesus was human—and chose for His companions the common people. That was a charge brought against Him by the Pharisees, who sought to do Him harm—that He kept company with "sinners."

Now, in those days, those who did not observe the strict Mosaic laws were called "sinners." They were the common people, those with little means, those who could not afford to observe all the feasts which the strict Mosaic laws called for, nor make the costly presents expected of those who observed to the letter the strict Mosaic rulings. It was with those who were too poor to observe the expensive religious rites of an earlier day that Jesus consorted. It was with them that He ate. It was in their homes that He accepted what hospitality

they could afford—those who were called *sinner*s because they had not the means to observe expensive rituals.

Jesus chose His disciples from among the common people. They were fishermen and tax gatherers. And the first one to enter Paradise because of His death on the cross was a thief who died on a cross beside Him. Let us never forget that fact.

This commonplace Christ who gathered the common people around Him preached a commonplace doctrine to them. He used words and terms that they could understand. He spoke of harvests, and seasons, and birds, and flowers, and winds and rain. He spoke of the things which were within the range of experience of those to whom He addressed His words.

Jesus preached a commonplace kingdom—a kingdom based not on physical force, but on love. He set up a spiritual kingdom. He revolutionized the whole idea of what a kingdom might be.

Jesus, teaching—and preaching love and not force, began to bring God down so that people could comprehend Him, could grasp His relationship to them as a *Father*, a kind and loving Father, not an austere judge far away in the skies.

Jesus talked with God as a child would talk to an earthly parent, addressing Him by the familiar name, *Father*. Even at the early age of twelve He reminded His mother that He must be about His *Father's* business. And He told His disciples of the many mansions in His *Father's* house. Oh, the millions of souls to whom those words have brought comfort!

He taught His disciples to pray, saying, *Our Father*. On the cross Jesus cried out to His *Father*. He stressed,

all through His life, the close relationship of God with man.

The commonplace Christ, in His commonplace gospel, glorified the common people. He made them over into glorious sons of God.

It was Jesus who set men up as second only to God. It was He who stressed such relationship in the commandments, "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself."

Jesus glorified mankind. He took the common people and made them over as children of God. He does that today—for those who will accept Him.

Have you made Christ your Lord? Have you asked Him to change your commonplace life into a glorified life? Have you asked Him to accept you as a member of His kingdom of love and mercy?

He will glorify your life if you will only give Him a chance.

At the close of the *Sermon*, an invitation was extended to any who might wish to unite with the church, to come forward, as the following *Hymn* was sung:

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast!"

I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place
And He hath made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live!"

I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk,
Till trav'ling days are done.

A *Hymn* sung before the *Sermon* was:

Tell me the story of Jesus,
Write on my heart ev'ry word;
Tell me the story most precious,
Sweetest that ever was heard.
Tell how the angels, in chorus,
Sang as they welcomed His birth,
"Glory to God in the highest!
Peace and good tidings to earth."

Chorus

Tell me the story of Jesus,
Write on my heart ev'ry word;
Tell me the story most precious,
Sweetest that ever was heard.

Fasting alone in the desert,
Tell of the days that are past,
How for our sins He was tempted,
Yet was triumphant at last.
Tell of the years of His labor,
Tell of the sorrow He bore;
He was despised and afflicted,
Homeless, dejected and poor.

Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again.
Love in that story so tender,
Clearer than ever I see:
Stay, let me weep while you whisper,
Love paid the ransom for me.

XXI

NATIONAL BIBLE INSTITUTE

The twenty-nine-year-old *National Bible Institute*, of which Don O. Shelton is President, is located at 340 West 55th Street. There "every week throughout the school year approximately one hundred distinct class periods are taught by a faculty consisting of more than thirty highly qualified professors and teachers."

At the Institute the following "comprehensive courses of study" are offered:

- I—Theological (three years)
- II—Missionary (three years)
- III—Christian Service Medical (one year)
- IV—Christian Education (three years)
- V—"Evening Department" (three years)

Through the "Practical Work" Department of the Institute each student, as a part of his course in Christian Education, is given an active Christian Service assignment—sometimes more than one. Types of work in which students engage to complete this assignment include: Teaching in Sunday schools and week-day church schools; leading young people's meetings; supplying pulpits; conducting outdoor evangelistic meetings; singing, or playing musical instruments in churches and missions; visiting homes, and hospitals, and jails; distributing religious tracts; doing medical dispensary work.

Approximately a hundred churches in the New York

area, it is stated, are being assisted by Institute students. And the Institute is the parent and sponsor of three "gospel missions," the doors of which are kept "wide open three hundred sixty-five days of the year, and at which no one who asks for help is ever refused, regardless of race, creed, or color. . . . Soul-saving gospel services are a nightly feature at the gospel missions," which are: In New York City, the Jerry McAuley Cremorne Mission, 434 West 42nd Street, and the Beacon Light Mission, 2350 Third Avenue; and in New Haven, Conn., the Yale Hope Mission, 305-309 Crown Street.

At the Jerry McAuley Cremorne Mission the "aggregate attendance for the year ending October 31, 1936, was 52,736; the number of professed conversions was 783; the number of lodgings given to homeless men was 62,191; and the number of free meals served was 139,114."

At the Institute's other New York City mission, the Beacon Light, there was an attendance "during the last fiscal year of 49,920; the number of professed conversions was 744; the number of lodgings given was 47,400; and the number of free meals served was 103,060."

In addition to the "gospel missions" maintained by the Institute, and the aid rendered to churches by its students, the Institute holds outdoor evangelistic meetings "in crowded centers in New York for the purpose of reaching great multitudes who do not hear the Gospel in church buildings. During the twenty-nine years of its history, the Institute has conducted more than 50,000 outdoor evangelistic meetings, with an aggregate attendance of more than 7,000,000 persons,

or an average attendance of more than 4,000 persons *every week* throughout the twenty-nine years."

A Sunday afternoon service in its own auditorium is a regular feature at the Institute. At this particular service (Sunday, December 13, 1936), the speaker was Dean Clarence W. Shute, and the subject of his sermon was "The Devil: A Twentieth Century Reality."

The *Bible Reading* was Ephesians 6:10-20, as recorded in the American Standard Version:

Finally, be strong in the Lord, and in the strength of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

In his discourse on "The Devil: A Twentieth Century Reality," the Dean of the Institute told the congregation—which comfortably filled the large ground-floor auditorium:

The devil has been defined as "a created but super-human, personal, evil, world-power, represented in the Scripture as the adversary both of God and men." That is the power we are talking about this afternoon.

There are those in the world today who deny the existence of the devil. As a student in college, I once went to hear a discourse on "The Devil," during which the speaker—a well-known one—devoted his time and energy to characterizing the devil as a myth, and to calling Paul "backwoodsy" because he believed in the reality of demons.

There has grown up a peculiar *modern* view that there *is* an inspired, revealed word of God, but that the Bible, as it stands, is not this word. The result of such a viewpoint is that certain parts of the Bible and its teachings are rejected, especially those parts dealing with demonology, or treating of the devil. The thought of demons seems to be, for some reason or other, repugnant to "moderns." So, the passages in the Scriptures dealing with the devil are simply rejected.

I hold that no understanding of sin is possible apart from the Biblical conception of the devil and his works.

The Bible, I know, doesn't give much specific information about the *nature* of the devil. But it tells much of his *works*.

There are two great fields of operation in which the devil is forever at work.

In the first place, he is waging unceasing warfare against individuals—against the unsaved man and also against the Christian. In James 4:7 we are told, "Resist the devil, and he will flee from you."

In urging his unceasing warfare against individuals the devil works mainly in these ways:

First, through the power of direct suggestion—direct suggestion of ideas which may eventuate in action.

Second, through temptation to yield to the desires of one's own nature, spoken of in Scripture as "the flesh." In James 1:13-15 we are told:

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death."

Third, the devil wages his warfare against individuals through the influence of other individuals—mostly through evil people, though not always. An example of this is where in the Old Testament, we are told of one prophet failing to do that which God expected of him because of the influence upon him of another prophet.

These are the three main ways in which the devil urges warfare against individuals—through suggestion, temptation from one's nature, and influence of others.

But the devil is also waging unceasing warfare in a collective way. He is warring, unceasingly, against the world-at-large.

Wars are evidences of the devil's power on a collective basis. They are the result of his influence.

The study of the late World War is fascinating. And there's one thing we can't help seeing now as we look back over that period. That is the ungodly haste of the nations in rushing into conflict. It was satanic impulse that caused such haste and confusion.

As we look back now we see that there were no unsolvable problems involved in the relations between the nations. If only there had not been such haste—due

without doubt to the urgings of the devil, to rush to arms that great conflict could have been avoided.

And war clouds are gathering again—indisputable evidence of the devil's power on a collective basis.

The devil, in his warfare against the world, can even use the churches as a tool. In the Scriptures—Ephesians 6:12, it is said: "For our wrestling is not against flesh and blood, but . . . the spiritual hosts of wickedness in the heavenly places." And in II Corinthians 11:13-15, Paul says: "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness. . . ."

As the result of Satan's power there can be found in churches today pernicious heresies which can result only in the destruction of faith.

The Bible which can be trusted as the inspired picturization of the unfolding plan of God for the redemption of the world, can certainly be accepted as a true story of the destruction which can be wrought by the devil, in his one great conflict against God.

But I say to you that the man who walks humbly before God and seeks to do His will can have an attitude of complete confidence in victory over the devil. He, by God's grace, can overcome him.

We need such confidence in our ability. We need to feel that with God's help we can overcome the devil. But it is also essential that we recognize the tremendous power of our common foe, who seeks constantly to destroy.

If we trust in ourselves instead of putting our trust in

the Lord, the devil will overcome us. He is far stronger than any of us. His power is stronger than ours alone. We must, therefore, in order to achieve victory over our powerful foe, be strong in the Lord and in the strength of *His* might.

The master principle of victory as given by Paul for every conflict is, Be strong in the Lord, and in the strength of *His* might.

Then Paul urges the taking on of a *complete* armor—of God. It is dangerous to meet such a powerful foe as the devil incompletely equipped for conflict. If we hope to achieve victory, to triumph over the wiles of the devil, we must be *completely* armed for the fray.

Of what does the armor we must put on if we would triumph consist?

First, truth. Truth is absolutely fundamental in the arming of one's self for conflict against the devil. Into every Christian conscience there must be stamped the conviction that truthfulness is a requisite for moral character.

Another part of the armor we must put on if we would triumph is, as Paul tells us, unswerving rectitude—absolute righteousness of character.

Another essential in the arming against the foe is "the sword of the Spirit, which is the word of God." That is the only thing which will completely settle the moral issues of life.

Another requisite, if we would be adequately armed for the never-ending conflict with the devil, is earnest prayer for all the saints. It is given to us to bear a burden, to fight a fight which would otherwise confront another person in the constant warfare that must be waged against the devil. One of our supreme tasks, as

Christians, is intercessory prayer. It is our privilege—and duty, to share the burdens of others by being much in prayer for the operation of God's grace in their lives, for their salvation. For, my friends, to repeat again the words of Paul, if we would triumph over man's individual and collective enemy, the devil, we must be strong in the Lord and in the strength of *His* might.

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As would be expected—since singing and the playing of musical instruments in churches and missions are acceptable forms of active Christian service required of students, music was an important feature in this Institute Sunday afternoon service. Several wind instruments and a piano were played as accompaniment to the school song, "We Have Heard the Call to Service," which was sung—in hearty manner, after the "Testimonial Service," during which several young men and women students publicly attested to the saving power of Christ in their lives; to a vocal trio; to a baritone solo, "He Will Hold Me Fast"; and to the congregational singing of the following hymns:

(1) Christmas Song, "The First Noel." See Christmas Day Service—at *Riverside* (Baptist) Church, pages 22-23.

(2) "Joy to the World, the Lord Is Come." See *Adventist Service*, page 13.

- (3) O come, all ye faithful,
 Joyful and triumphant,
 O come ye, O come ye to Bethlehem;
 Come and behold Him,
 Born the King of angels;
 O come, let us adore Him,
 O come, let us adore Him,

O come, let us adore Him,
Christ the Lord.

Sing, choirs of angels,
Sing in exultation,
Sing, all ye citizens of heav'n above :
Glory to God,
All glory in the highest ;
O come, etc.

Yea, Lord, we greet Thee,
Born this happy morning ;
Jesus, to Thee be all glory giv'n ;
Word of the Father,
Now in flesh appearing ;
O come, etc.

- (4) Soldiers of Christ, arise!
 And put your armor on ;
 Strong in the strength which God supplies
 Through His eternal Son.
 Strong in the Lord of hosts
 And in His mighty power ;
 Who in the strength of Jesus trusts
 Is more than conqueror. . . .

XXII

NEW HISTORY SOCIETY

The *New History Society*, the meeting place of which is in Caravan Hall, 110 East 59th Street, works, it is explained, for a United States of the World and a Universal Religion.

The Society was founded in New York on April 5, 1929, by Mr. and Mrs. Lewis Stuyvesant Chanler and Mirza Ahmad Sohrab, "on which occasion twenty-eight men and women inscribed their names in the membership book. . . . Since that night the Society has grown steadily, reaching out to all parts of the world."

The *New History Society*, it is further explained, is based on "the Universal and Constructive Principles of Baha-U-Llah (Glory of God) and his son, Abdul Baha (Servant of Baha),* and is consequently a free movement, inter-racial, international, inter-religious. . . . Since its inception the *New History Society* has continuously presented to the public free lectures on world problems."

Sponsored by the *New History Society*, five International Competitions have been conducted "among the students of the United States, Europe and Latin America; the youth of Asia, and the youth of Africa, Australia, Canada and New Zealand. In each case prizes

* Baha-U-Llah died in Palestine in 1892.

of three hundred, two hundred and one hundred dollars have been awarded for the three best Essays submitted on given subjects." Those subjects were, respectively:

- I. How Can Colleges Promote World Peace?
- II. How Can the Youth of the Universities and Schools Contribute to the Realization of the United States of the World?
- III. How Can the Youth of the Universities and Professional Schools Contribute to the Reconstruction of the Human Commonwealth?
- IV. How Can Youth Contribute to the Realization of a Universal Religion?
- V. How Can Youth Develop Cooperative and Harmonious Relations among the Races of the Earth?

The *New History Society* sponsors also an "educational movement, the Green International," whose members wear a green shirt "symbolizing this green earth created without frontier."

The aim of the "Green International," it is explained, is to strive to inculcate the principle of non-cooperation with, and resistance to, all wars. Its watchword is, "If war should come, I'd refuse!"

A foundation fund is being built up for the erection, at some future time, in New York City, of a *New History Building*, "an international, inter-racial, inter-religious Center for the propagation of the ideals of a New Social and Spiritual Order."

At this Sunday evening (December 27, 1936) meeting of the *New History Society* there was no music; there were no readings, no prayers. The address was delivered by Mirza Ahmad Sohrab, one of the founders and the present director of the Society.

The *Credo* of the director of the *New History Society* is given as follows:

I am the child of God, born on the Lap of Divinity.

I believe in the oneness of the World of Humanity.

The Law of Liberty is in me, with me, and for me. I see the sunbeams of *my* liberty burst forth and mingle with the sunbeams of the liberty of *others*; and I watch the Light of Liberty filling and refilling the whole universe.

The Law of Equality is my inheritance. I feel it pervading and permeating all the atoms of my body and all the cells of my brain; and in realizing my equality with others I recognize the equality of others with *me*.

The Law of Cooperation is my act of grace. I let it inspire and dominate my thoughts and activities; and I never forget the fact that in cooperating with others I am cooperating with my Maker.

Liberty, Equality, Cooperation! These are the shining pillars upon which the Temple of my Existence is built.

I am an individual in the sacred recesses of whose heart God is hiding; and I am protected by Him from all taints of color, creed and caste.

I bow at the altar of my conscience, and worship there; not in confession of my weakness and limitations, but in admission of my innate strength and boundlessness.

I subscribe to the practice of Religion and the enforcement of Law; but these shall not be *that* religion and *that* law which endorse the rules of alienation, exclusiveness, separation, fanaticism, bigotry and "sacred hypocrisies."

My spiritual birthright is freedom to worship in *all* Temples. Are not all of them God's Houses, and shall I not be welcome in my Father's House? My Father will not close the doors before my face; and I shall not pass His portals unheeding.

I do not choose my associates; for God has designated them for me since the beginning of creation. My associates are His children, scattered over the five continents and the islands of the sea. If there be some who disapprove of His judgment, let them first deny the Chooser, and then hold aloof from His chosen ones.

I am not concerned with observance, or non-observance of ceremonies and rules of purification; but consort, eat, drink and walk side by side with all men, without fear and without anxiety.

I travel freely within the limits of my Motherland—from East to West, from North to South—and no one can banish me beyond my frontiers, because the expanse of the earth is my home.

I am the shadow of God's Spirit, cast from His bright Horizon upon the meadows of this earth. Who shall dare to assert, with

vaunting voice and strident cry, that in crossing his path I, the shadow of God's Spirit, can contaminate and render him impure? Is then God's Spirit, whose emanation I am, impure?

I am not a famished mendicant, asking for crumbs of knowledge from the feasts of so-called masters and self-styled spiritual lords; for within the halls of my mind the multi-colored banquet of divine culture is spread.

I am not a thirsty traveller lost in the wilderness of ignorance and perdition; for, from the source of my heart the dazzling fountain of salvation is bubbling.

I do not walk with hesitant step through the chasm of humiliation, and on the treacherous trails of hope; but march with courage and assurance along the smooth highway of infinite progress and endless triumph.

I am not *waiting* for the dawn of a new day; but am basking in the noontide of the Sun of Reality, the warmth of which is enveloping all creatures.

I ignore the superstition of the existence of many races, and deny the claim that certain groups have a monopoly on God's favors. I believe in ONE RACE, universally endowed, universally privileged and universally submerged in the ocean of Divine Bounty.

I do not admit of any "external sanction." I acknowledge the "internal sanction" for, turning my sight unto myself, I have found Him standing within me, powerful, mighty and supreme.

This is the Faith of Baha!

This is my Faith!

The *Address* of Mirza Ahmad Sohrab delivered on this occasion was titled, "Religion—Yesterday, Today and Tomorrow," and was, in substance, as follows:

In discussing this topic, "Religion—Yesterday, Today and Tomorrow," which I have chosen for the evening's discourse, I hope to form a mosaic, putting together pieces, gathered from here and there, that have been found good, and rejecting those that are unworthy for a new age. In other words, I am concerned with making a pattern that will be *scientific* and *reasonable* for men of today.

Reason will be the keynote of the new religion. Reason will be its foundation.

No one who is reasonable can be a fanatic. No one who is reasonable can be warlike. And no one who is reasonable can be a patriot of the first rank.

A reasonable religion must be a creative religion—not imitative. To practice a reasonable religion the individual must be himself—must think for himself and stand on the result of his own thinking.

Reasonableness in religion calls for originality.

To be creative and original—these are the foundations for a reasonable life and a reasonable religion.

So much for the introduction to the subject!

Now, a few words on the understanding of religion.

The Marxian philosophy of religion is that it is a kind of opiate that puts people to sleep. To some others, religion is the relation between man and a superman, God. To still others, the essence of religion is worship. But religion is not simply a passing incident of life. And present day religion must be supremely intelligent.

Baha-U-Llah teaches that to judge religion you must possess it, must scale the ladder and reach the heights and embrace it and own it and make it a part of your life.

To some people religion is an effort to escape from the bondage of the natural world. The Church, throughout the ages, has made nature appear as undesirable. It has taught that in order to get rid of the bondage of nature man must escape to the spiritual, must seek to commune with the supernatural.

Baha-U-Llah teaches that nature is not bad, that there is no reason why we should seek to escape from it. The spiritual to us means the power that is in nature.

As long as that power is hidden, so that we can't understand it, we regard it as supernatural, as God. But when we can understand it, then it ceases to be mysterious and yet it loses none of its goodness and its spirituality because it is understandable.

Religion is one thing and theology another.

Religion has always been universal, theology particular; religion humanitarian, theology sectarian. Religion is love for all, and inclusive; theology is denominational and exclusive.

In the past, the religious leaders have preached that people should walk in the path of God. But they themselves, in the majority of cases, walked not in that path.

Religion is happiness and peace. Religion is not a perpetual reading or moping over the Good Book. Religion is not even prayer; it is not even immortality. It is something greater and far beyond any such definitions.

When you are endowed with religious inspiration, you are endowed with all the principles of a vital life. The urge, the aspiration to higher things that is born in us—that is the religious spirit, according to Baha-U-Llah's teachings.

The Religion of Yesterday—

First, it was primarily a tribal religion. Members of a tribe, or clan, believed in the power of a tribal God, and worshiped that power as exemplified in mountains, in trees, in springs, in ancestors. The tribal God was a vengeful God, heaping his wrath upon those who did not please him.

Tribal religion has passed away—in all but a few isolated regions of the earth. And in its place racial, or

national religions have sprung up. Christianity, Buddhism, Confucianism, Mohammedanism—such religions are largely racial, or national religions. They appeal almost entirely to certain racial, or national groups.

This type of religion, while not yet dead, is rapidly dying.

The Religion of Today—

Is being conceived in the minds of a few wise men in the East, in the West. We have discovered a few guiding stars on the horizon.

The Religion of Tomorrow—

Is to be born. It is being conceived in the mind of the wisest and the most spiritual men of this generation.

The Religion of Yesterday—

Taught that this life is a vale of tears; that this world is only a temporary home; that we are born here to suffer in preparation for a happy hereafter. Priests and ministers of the church have constantly preached that we are pilgrims in this life—pilgrims who must *fight* their way to glory.

To them, to be a Christian meant to be a soldier. And a soldier's profession is to kill—if he can, and to protect himself from being killed. In such a warlike manner has God been presented to all “civilized” nations. So, the religion of yesterday became the instrument of dynastic ambitions, of kings and emperors.

The religion of yesterday was based upon fear. God was to be feared. We have been taught that fear was the beginning of wisdom.

The idea of fear—upon which the religion of yesterday was based, came to be the most devilish instrument in the hands of priests and ministers. By it—and because of it, creeds and dogmas that separated people from one another came into existence. Religion then became a matter of merchandise. Just like buying something you might prefer at the store. You paid to the monopolistic soul-savers—the priests and ministers of the church, so much money to be absolved of your sins, so much money to be wed, so much money to have your child baptized, and even so much money to be buried.

In the name of religion men have hated their fellow-man. For the sake of religion men have died. Under the flag of religion men have fought and killed. But for religion they have seldom lived.

The religion of yesterday was joyless, gloomy. It was arbitrary. For instance, there were certain times of the year when dancing was not to be countenanced. It was wrong to go to the movies or listen to music, or indulge in innocent amusements. At a certain season sackcloth and ashes had to be the raiment for forty days if a religious spirit was to be maintained. Of a truth, people were content to make a God of their religion.

Christianity has had as its objectives the establishment of the doctrine of the sinfulness of human nature and the redemption of man by the blood of Jesus Christ.

Baha-U-Llah teaches that human nature is not corrupt, and that you can't go to heaven through the intermediary of any one; that no amount of blood spilled by another will ever enable you to attain to the highest realms of thought and spirituality. As you sow, you reap. And if heights are to be attained, they can be scaled only as the result of individual effort.

The religion of yesterday was a religion of ignorance. It was the enemy of science—and of life. It was a religion of nationalism. It was the progenitor of wars.

The Religion of Today—

Is in a state of transition, of flux.

Should we have a religion or should we have none? Is there a God? Is man immortal? These are the kind of questions that are being asked on all sides today. They are indications that minds are being loosened from their ancient moorings, but are not yet anchored to a rock of faith.

There is much doubt in the realm of religion today.

It is wise to doubt rather than to blindly accept creeds and dogmas.

Today we are between the old and the new. It is as though we were witnessing the early dawn—cold and gray, yet promising. The sun is still beyond the horizon. It has not yet risen. Its light has not yet appeared. But we are looking for it—looking for the religion of tomorrow.

We haven't yet reached the point where we can break wholly with the past. Most of us walk in darkness. We have lived so long in the darkness of a creed-bound religion that we are bewildered. Our mental horizon is clouded. We have caught only a few glimpses of a new day as a few rays of light have, now and then, darted across our dark horizons.

We go to lectures. We study psychology and philosophy. We ask questions. These are rays of hope. But then, suddenly, we find ourselves again falling back into our old ways of life, falling back into our old hum-

drum, groping existence. Such, at least, is the lot of the majority.

A few persevering souls, however, heeding the flashings of light on their mental horizons, extricate themselves from the dark and leap, as it were, into the future. One great effort and they are on the other side. Then theirs is a new age, a new humanity, a new home, a new earth. Thank God, such children of the new age are born strong and healthy. May they continue to wax strong in their faith!

According to Baha-U-Llah, a new era of divine consciousness is upon us. It is based on the principle of human brotherhood. It maintains that *religion* and *liberty* are inseparable, and that religion is a voluntary desire of an individual and cannot be forced.

Baha-U-Llah is the pathfinder of the religion of tomorrow. He is its roadmaker. And just as Lincoln was the emancipator of slaves, and Washington the maker of the United States of America, so is Baha-U-Llah looked upon as the founder of

The Religion of Tomorrow

which will have as its essence: Everything for life and love; Nothing for hate or death!

The religion of tomorrow will have no creed, no dogma, no ritual. It will have no sects to separate men. It will do away with isolation and persecution.

In the religion of tomorrow there will be no excommunications, no heresies, no infidels, no pagans. No wars!

There will be no missionaries. You will not have to pay money on Sunday mornings to send "the Word" to "poor pagans" in Africa, or India, or China.

There will be no saints—and no sinners.

The religion of tomorrow will teach that man is here on earth not for the sake of churches, not for the sake of religion, but for the sake of other men.

Freed humanity—that is what the religion of tomorrow will mean.

Humankind has for a long time been war-minded. We are, in this age, becoming air-minded. The next step is to become humanity-minded.

You and I are the harbingers of the religion of tomorrow—a humanity-minded religion.

XXIII

PENTECOSTAL

Music—of the “swing” type, if that is a permissible term to be used in connection with the musical part of a service of worship to connote lively, rhythmic tunes played by a forty-piece orchestra and to which the large congregation in the bright and airy auditorium keeps time by the patting of feet and the clapping of hands—plays an important part in the services of the congregation of the *Glad Tidings Tabernacle* (Pentecostal), located at 325 West 33rd Street, just west of New York’s big Pennsylvania Station and directly across the street from the city’s new Post Office.

The songs, sung with gusto by the many people at an afternoon service at this place of worship, on a hot August afternoon (Sunday, August 9, 1936), when many of the congregations in New York and their pastors were vacationing, were :

- (1) I am happy today and the sun shines bright,
 The clouds have been rolled away;
 For the Savior said whosoever will
 May come with Him to stay.

Chorus

Whosoever surely meaneth me,
Surely meaneth me, O, surely meaneth me;
Whosoever surely meaneth me,
Whosoever meaneth me.

I WENT TO CHURCH IN NEW YORK

All my hopes have been raised, O, His name be praised,
His glory has filled my soul;
I've been lifted up, and from sin set free,
His blood has made me whole.

O what wonderful love, O what grace divine,
That Jesus should die for me;
I was lost in sin, for the world I pined,
But now I am set free.

- (2) That God should love a sinner such as I,
Should yearn to change my sorrow into bliss,
Nor rest till He had planned to bring me nigh,
How wonderful is love like this!

Chorus

Such love, such wondrous love,
Such love, such wondrous love,
That God should love a sinner such as I,
How wonderful is love like this!

That Christ should join so freely in the scheme,
Although it meant His death on Calvary,
Did ever human tongue find nobler theme
Than love divine that ransomed me?

That for a wilful outcast such as I,
The Father planned, the Savior bled and died;
Redemption for a worthless slave to buy,
Who long had law and grace defied.

And now He takes me to His heart—a son,
He asks me not to fill a servant's place;
The "Far-off country" wand'rings all are done,
Wide open are His arms of grace.

- (3) I've found a friend who is all to me,
His love is ever true;
I love to tell how He lifted me,
And what His grace can do for you.



GLAD TIDINGS TABERNACLE (PENTECOSTAL)

Chorus

Saved by His pow'r divine,
Saved to new life sublime!
Life now is sweet and my joy is complete,
For I'm saved, saved, saved.

He saves me from ev'ry sin and harm,
Secures my soul each day;
I'm leaning strong on His mighty arm;
I know He'll guide me all the way.

When poor and needy and all alone,
In love He said to me,
"Come unto Me and I'll lead you home,
To live with Me eternally."

A cornet solo was played at this service by the young orchestra leader.

The *Offertory* selection, played by the orchestra, was "Sun of My Soul, Thou Savior Dear." Then the orchestra disbanded, the members finding places further back in the meeting room, or in the balcony, in order to leave the front seats free for those who, at the conclusion of the service, would accept the invitation and come forward for special prayers. As the orchestra disbanded the congregation arose and, to the accompaniment of the piano only—a large grand, sang, "To Be Like Jesus."

The song leader—short, stout and dark-haired, then sang, in a tenor voice, "O, Hallelujah, Redeemed by His Grace!"

The pastor of the *Glad Tidings Tabernacle* is the Rev. Robert A. Brown. His wife, Mrs. Marie E. Brown, is the associate pastor.

Mrs. Brown—shapely, fair-skinned, gray-haired and gowned in a white silk dress of conservative cut, was the speaker at this service. Her *Bible Readings* were:

Acts 1:1-11:

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly was baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And, while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

I Samuel 16:1-14

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.

And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the spirit of the Lord departed from Saul. . . .

The *Sermon* preached by the woman minister was, in substance, as follows:

Bethlehem means the house of bread.

This young lad David, chosen of God, was first anointed at Bethlehem—"the place of bread." That is a significant fact when viewed from the angle of physical suffering and privation which is all around us in the world today.

God never lets us suffer from famine by choice.

When we follow Jesus we are always found where there is plenty of food. Hallelujah!

It takes the anointing of the Holy Spirit to find *real* bread. When we want bread to satisfy the hunger within the soul it takes the blessed Holy Spirit to give it to us.

We notice that David was chosen from among his brethren. There were others who appeared, to the casual observer, to those who look upon outward appearance, as more promising. But God looks not on outward appearance. God looks upon the heart. He is the one who baptizes with the Spirit, who anoints with oil, as it were.

There was a difference in the anointing of Saul and the anointing of David.

Saul started out in obedience to the will of the Lord, but the day came when the great, big Saul, the big self, began to be manifest. And when Saul let self be manifested too much, when he began to feel his importance too much, the Lord refused him.

"Because thou hast not obeyed the voice of the Lord the kingdom is taken from thee." And the kingdom thus taken from Saul by the Lord was given to David.

David was humble in spirit. He believed in God. And God chose him to become a mighty ruler over the people of Israel. David was *called* of God.

Oh, yes! His brothers became jealous when God chose David to become a mighty ruler. But little David didn't mind. He put his trust in the Lord. He could afford to ignore the evil treatment accorded him by those who were jealous because he had been preferred over them.

Yes, David was called of the Lord. But so was Saul.

Now the difference in the careers of the two men was due to the differences in their natures. The Holy Ghost is always the same. The holy oil of anointment is always the same. It is the natures of individuals that cause some to rise to great heights and some to remain on low levels.

Oh, how many times do we doubt the Lord and yield to earthly, fleshly desires! Then it is that the holy oil of anointment leaks out of our lives, just like it did out of Saul's life. We lose our contact with the Holy Spirit when we turn our back on Him and join hands again with the things of the world.

David didn't do that. He stood out for God. And God blessed David and made him a mighty ruler over Israel because of his steadfast faith in the Lord. The kingdom was taken away from Saul because, after his anointment by the Holy Spirit, he went back into the ways of the world. He went back into the indulgence of fleshly desires.

God said, Slay the old self. God said, Crucify it. God said, Put it away—let Me reign. But Saul didn't do it. He turned his back on God. And because of that God gave his kingdom to David—a tender youth who, humble in spirit, stayed true to God.

In II Samuel 2:1-7 we find the death of Saul recorded as follows:

And it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

And David sent messengers unto the men of Jabesh-gilead and said unto them, Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

And now the Lord shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

Hebron means fellowship. It means communion. It means unity of spirit. And it was at such a place that the *second anointing* came to David. Greater responsibility needed greater anointing.

The reason many of us have never experienced the richness of a greater anointing by God is because we have been afraid to step out and take responsibility, because we have never tried to do anything special for God.

"No, I don't believe in street meetings." "No, I never felt that I could lead a young people's meeting." "No, I don't feel that I could teach a Sunday-school class." "No, I don't have time for prayer meetings." "No, I don't believe in the pledging of my means for the support of the work of the church." Such are the excuses met with, oh, so often! by God's saints who seek the enlistment of individuals—church members, if you please—in the furthering of the kingdom of the Master.

Do you, brother, sister, feel any responsibility as a church member?

When there's no responsibility there's no sacrifice. And without sacrifice of worldly desires God's kingdom cannot go forward.

Oh, yes! When I'm in a hard place, when troubles beset me, when illness comes, when misfortunes of any kind are my lot, I like for God's people to stand with me, to pray for me. That's what we all say when adversity is at hand. But brother, sister, what about today? What about the part you have to play today in the furthering of God's kingdom?

There is power in the anointing of the Holy Spirit.

"Shall I go?" That was what David asked the Lord. That showed his willingness to be led of the Lord. And when the Lord said, "Yes," David's next question was, "Where shall I go?"

Because David submitted himself wholly to the will of the Lord he was made king over *all* of Judah. What a responsibility!

But David wanted it. He wanted responsibility. And to meet his great responsibility he needed extra anointing by the Holy Spirit.

Brother, sister, when you just sit around and rock yourself, as it were, you don't need any power. But when you step out to do things for God then it is that you will feel the need for special anointing. And then it is that God will give it to you.

Oh, step out on His wonderful word! He will do the rest.

God anointed David especially for the great responsibility he was willing to assume in obedience to His will. The Holy Spirit always comes upon those who obey the Lord.

God trusted Saul when Saul came to Him, and poured the holy oil upon him.

Oh, how God trusted Saul when He anointed him to be king over Israel!

How God trusts us today!

And how disappointed He must be when we, like Saul, make such miserable failures; when we turn our back on Him; when we refuse to accept the responsibility and do the things He would have us do.

David never tried to push himself—because the oil of God was upon him. A subdued self results from the anointing by God. We want God to rule in our lives. We want Him as our leader when we've been anointed by Him.

David, because his responsibility grew, needed—and received, the third anointment. In II Samuel 5:1-3 we have this record of the *third anointing* of David:

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

You will never receive a fresh anointing of the Holy Ghost if you just sit still and refuse to accept responsibility for furthering the kingdom of the Master.

We must never forget that God has called us. He has chosen us that we might follow the Lamb wheresoever He goeth. That's the Pentecostal call.

"Prepare for the coming of the Lord." That's what the still, small voice tells us.

And God's word reminds us, Ye *shall* receive power, after the Holy Ghost has come upon you; and ye *shall* be witnesses unto me.

The life of the Spirit quickens our mortal bodies—if we will only let it. Paul proved that.

Oh, brother, sister, put God first! Let Him use you as He sees fit.

Take more responsibility for the furtherance of God's kingdom—and more anointing of the Holy Spirit to meet that increasing responsibility.

I want to experience more fellowship with Jesus. Do you?

I want to step out on new ground. Do you?

I want a fresh anointing of the Holy Spirit. Do you?

At the conclusion of the *Sermon* preached by his wife, the church's pastor—tall, sinewy, ruddy-faced, sandy-haired, and garbed in black—stepped forward and commented thus: "In the Bible we are reminded that the disciples were all filled with the Spirit. They were all baptized of the Holy Ghost.

"If you have received the baptism of the Holy Ghost, people will know it. It will show in your life."

The pastor then offered a prayer—in which the congregation joined "in a soft undertone"—for the "unsaved, those who have not the witness of the Holy Spirit." Then the invitation was extended, "Raise your hand, all who want to be saved, or brought back into the fold by the Divine touch of God."

After acknowledging the many hands raised in response to his invitation, the pastor—as the song leader began to sing, "Just As I Am," invited those who had raised their hands during his prayer, signifying their desire to "be saved, or brought back into the fold by the Divine touch of God," to come forward and give their "lives to God."

XXIV

PRESBYTERIAN

The *Central Presbyterian Church*, located at Park Avenue and 64th Street, of which the Rev. Dr. Theodore Cuyler Speers is Minister, was organized in 1821, and is the "mother" church of Mizpah Chapel, 420 West 57th Street, in New York; of Central Church, Hyden, Leslie County, Kentucky; of Anna C. Brush Memorial Church, Dry Hill, Leslie County, Kentucky; and of Central Church, An Hui Province, China.

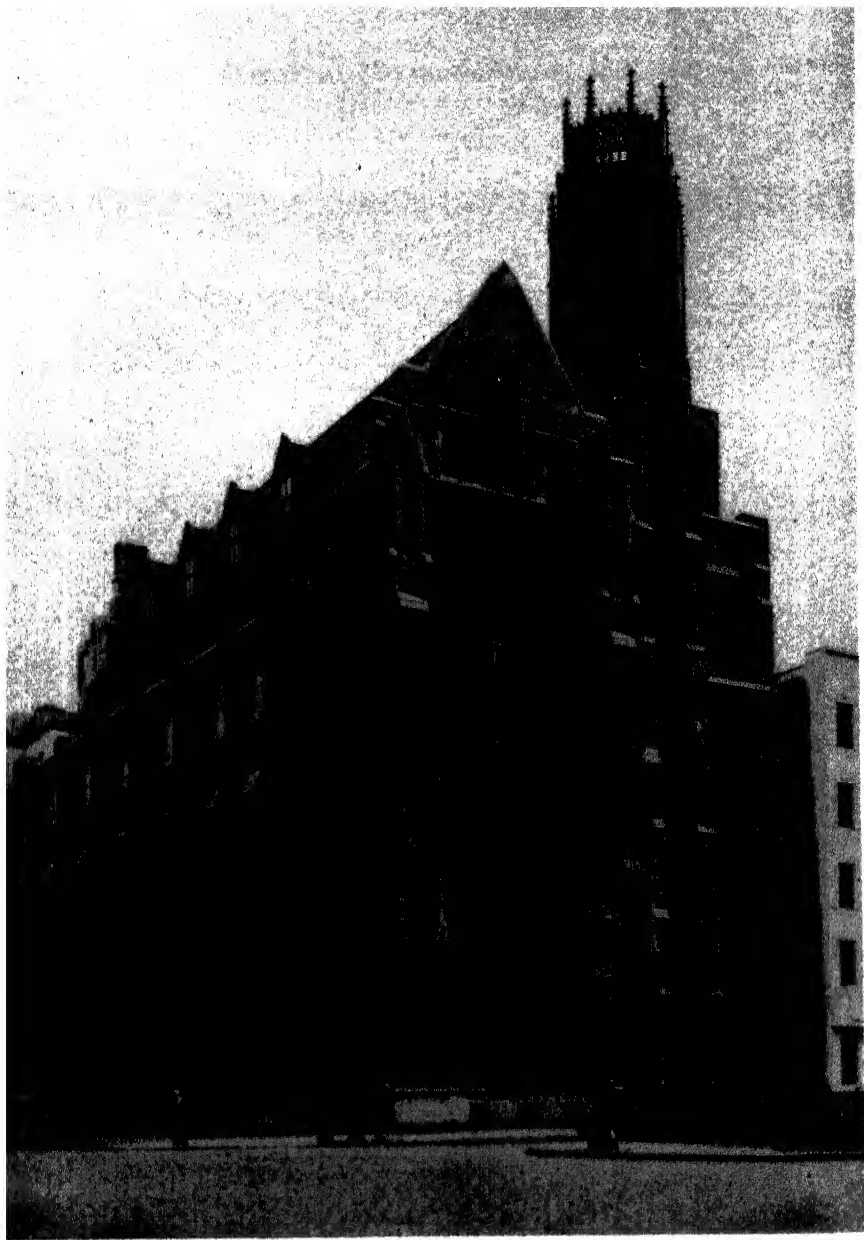
For this Memorial Sunday (May 31, 1936) service at this big church on one of the most fashionable thoroughfares in the world, the *Hymns* sung were:

- (1) Ancient of days, who sittest throned in glory,
To Thee all knees are bent, all voices pray;
Thy love has blest the wide world's wondrous story
With light and life since Eden's dawning day.

O Holy Father, who hast led Thy children
In all the ages, with the Fire and Cloud,
Through seas dry-shod, through weary wastes bewildering,
To Thee, in reverent love, our hearts are bowed.

O Holy Jesus, Prince of Peace and Savior,
To Thee we owe the peace that still prevails,
Stilling the rude wills of men's wild behavior,
And calming passion's fierce and stormy gales.

O Holy Ghost, the Lord and the Life-giver,
Thine is the quickening power that gives increase,
From Thee have flowed, as from a pleasant river,
Our plenty, wealth, prosperity, and peace.



CENTRAL PRESBYTERIAN CHURCH

O Triune God, with heart and voice adoring,
Praise we the goodness that doth crown our days;
Pray we that Thou wilt hear us, still imploring
Thy love and favor, kept to us always.

- (2) Our God, our Help in ages past,
 Our hope for years to come,
 Our shelter from the stormy blast,
 And our eternal home.

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

O God, our Help in ages past,
Our hope for years to come,
Be Thou our guide while life shall last,
And our eternal home.

The *Anthem* sung by the black-robed quartet choir
—to the minister's immediate left, was Thomas Wood's:

Let us now praise famous men and our fathers that begat us. The
Lord hath wrought great glory to them by His power from the
beginning.

Such as did bear rule in their Kingdoms, men renowned for their power; giving power by their understanding and declaring prophecies.

Leaders of the people by their counsels; wise and eloquent in their instructions: all these were honoured in their generations and were the glory of their times.

There be of them that have left a name behind them that their praises might be reported and some there be which have no memorial but are perished as though they had never been born. Their bodies are buried in peace but their name liveth forevermore.

The Offertory Solo—baritone, was from Mendelssohn's "Elijah":

It is enough, O Lord; now take my life, for I am not better than my fathers! I desire to live no longer. Now let me die, for my days are but vanity!

I have been very jealous for the Lord God of Hosts! for the children of Israel have broken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword: and I, even I, only am left; and they seek my life to take it away.

The Scripture Lesson was Hebrews 10:38-39 and Hebrews 11:

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God.

Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

Of whom it was said, That in Isaac shall thy seed be called:

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

By faith the walls of Jericho fell down, after they were compassed about seven days.

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

And others had trial of cruel mockings and scourgings, yea, more-over of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented;

Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect.

The title of the *Memorial Sunday Sermon*, preached by the stalwart young minister recently entered upon the pastorate of Central Church—whose strong voice reverberated as his words floated through the high-domed space within the granite walls, was, "These All Died in Faith." And, in substance, this is what he said:

"These All Died in Faith" are words which are applicable to all heroic dead.

"These All Died in Faith" may be spoken of those who died at Yorktown and Lexington, those heroes who gave their lives with the feeling that they were making the supreme sacrifice in order that a new country might be born, a country conceived in liberty and founded upon the—at that time startling, doctrine that all men are created equal.

"These All Died in Faith" are words which are applicable to those who gave their lives in the perilous years of 1861-1865. They died in faith that this nation would remain one unified whole—an indivisible unit.

"These All Died in Faith" are words applicable also to those who gave up their lives in 1918. They died in faith that they were giving their lives in a war to end wars. Ironically, they sacrificed their lives in a crusade for peace and universal brotherhood. As one of the participants in that great struggle remarked: It seemed funny business to be *fighting for peace*, and *killing for the sake of brotherhood*. But that's what the heroes of 1918 were called upon to do.

They did their bit that men in all ages to come might live; in order that swords might be beaten into ploughshares, and spears into pruning hooks. They died in faith, not having received the promise.

A thought I wish to leave with you is this: It is the exception and not the rule for men to see realized the ideals for which they strive—even to the extent of giving their lives. Men often labor—and if need be, give their lives—for things that can't be brought to pass for many decades. But we—mankind, should be doing ourselves an injustice and those succeeding us untold damage if we should concern ourselves only with the things that can be brought to pass during the span of our existence. It takes *time*—and persistent effort, for ideals to be realized.

Today we are face to face with a host of unsolved problems. We are operating under an economic system which was planned for an agrarian development. Such a system can't adjust itself to an industrial situation. And this country has become an industrial nation. That change has brought with it many problems, the solutions for which have not yet been found.

We probably won't be able to find the solution for those problems for many years to come. Many who are now bending their efforts in that direction will probably not live to see the fruits of their efforts.

"These All Died in Faith." That is the thought which Memorial Day brings to us.

The coming of the Industrial Revolution, some two hundred years ago, made us, as nations, as St. Paul once said, members of one body. Because of the rapid developments in the field of science we, as nations, have become interdependent. When one fails, all fail. When one suffers, all suffer. When one prospers, others—at least to some degree, share in the prosperity.

And so it is with generations. They are interdependent. Those which have passed, those which are

now, and those which are to come—they are all interdependent. They are all, in the words of St. Paul, members of one body.

In times past, people have realized the interdependence of generations more than we do today. Take, for instance, the building of a great cathedral, such as that of Rheims. That great structure, begun in 1212 A.D., was not completed until 1430. For more than two hundred years the work went forward. Succeeding generations built for the future. Each generation of workers had no thought of refusing to go on with the work simply because the end wasn't in sight. Every brick laid in the building of such a great edifice was laid in the faith that it must last for others to build on.

We need to recapture the almost departed realization of the interdependence of succeeding generations.

We have something more difficult to build than a great cathedral. We are out to build something, the cornerstone of which was laid nearly two thousand years ago—an immense edifice of the spirit. In such building, endless energy is required.

Our fathers passed out of this world in the faith that we would carry on for that for which they had labored. We must pay the debt we owe them. We can't afford to let down. We can't afford to turn a deaf ear to the heroic generations which have passed on. They gave their lives in the confidence that we would keep on building.

Of what avail is all the pomp and ceremony of Memorial Day unless we realize that we have an obligation to the heroic dead? They died in faith that we would carry on over their dead bodies in the struggle to attain the ideals for which they laid down their lives.

We must build upon their sacrifices a stronger, nobler civilization.

If there be anything great in us it will show itself by our becoming a means of transportation by which men may, because of us, climb to greater heights.

"These All Died in Faith." Faith was the keynote of the heroic dead in life. Faith is the secret of their peace in death.

We do well to ponder the significance of faith in the lives of our forefathers. Their faith enabled them to conquer in what was to them a complex life. Today we may be wiser in many ways than were those who have lived before us. But it is certain that in many ways we are weak where they were strong. We sit frightened and confused by problems, many of which are not as great as those they found—and courageously set about to solve.

We've got to find faith to live by. We've got to become courageous spirits who will dare to live for things which are as yet unrealized.

To live by faith means to carry on when life seems futile. Living by faith means being buoyed up and carried along by a power greater than ourselves.

Living in faith requires something more than dying in faith. The story is told that as the end of the Civil War approached and the great Southern General, Robert E. Lee, saw nothing ahead but surrender, he entertained, for a time, the idea of suicide. That, he thought, would be the easiest way out for him. He would rather die than be humbled by surrender. "How easy it would be for me, by my own hand, to escape the coming humiliation and enter into rest." Such was the

thought he entertained as his defeat became more and more an assured fact.

But he refused to let his mind dwell on such thoughts for long. He soon brushed aside the idea of suicide, and let faith reassert itself. He gave his mind over to thoughts of those to come later and what he might be able to do for them.

That is what living by faith means. It means a consideration of others and what we may be able to accomplish to help them on to greater heights.

The future holds great responsibilities. We must never shirk our responsibilities toward it. We must keep up our faith.

For those whose faith is weak, perhaps the thing that is needed most is the contemplation of the past which Memorial Day brings to us. Memorial Day stands as a reminder of those who have trusted us. It brings to our attention the fact that there are those who died in the faith that we were capable of carrying on the struggle for the realization of ideals for which they gave their lives.

Memorial Day is set apart to remind us of those who died in the faith that we could—and would, carry on; to remind us that the things they did we can do—and greater things.

Such was the faith in which our fathers died!

XXV

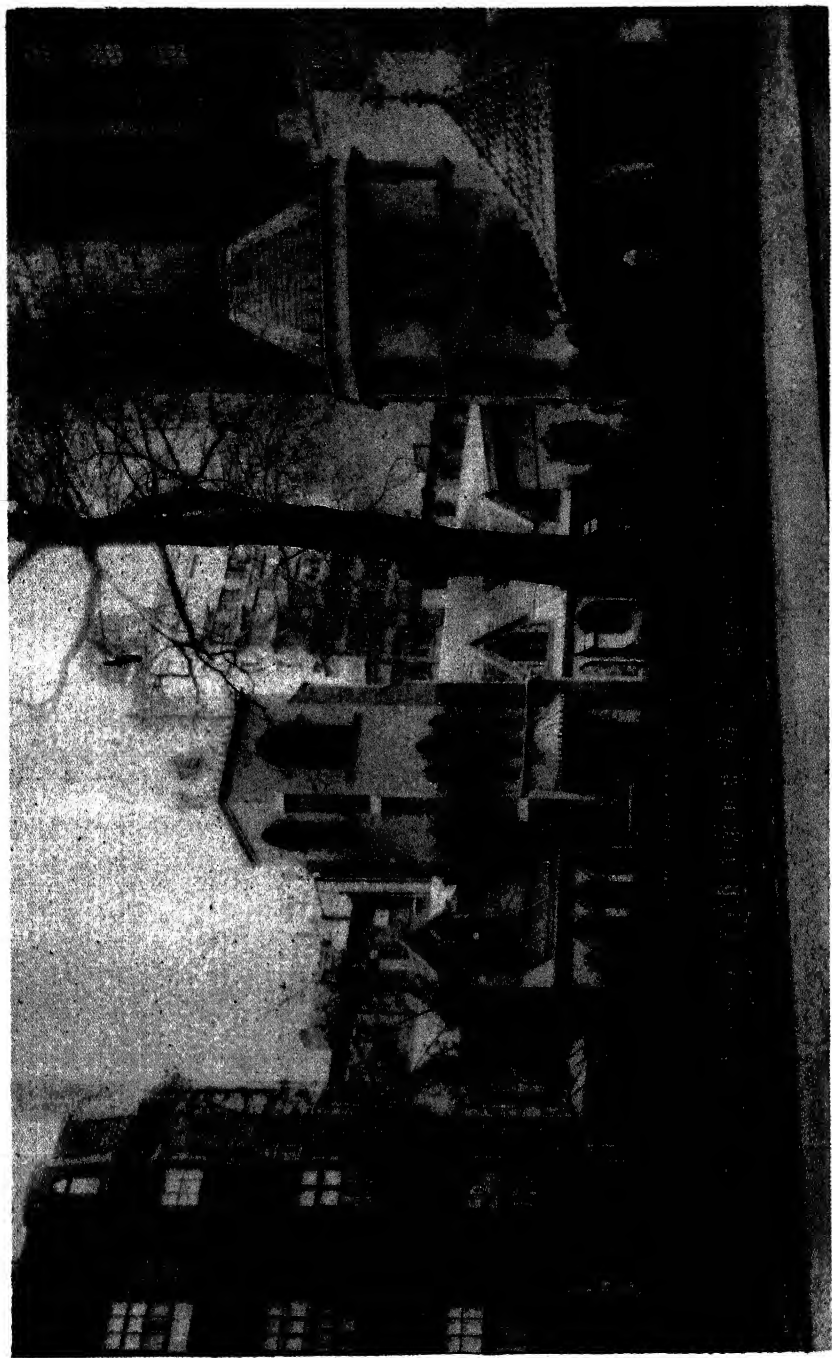
PROTESTANT EPISCOPAL

I sought God
On the Avenue,
In great cathedrals where
Pomp, ceremony, fashion
Reigned ; and air
Was incense-heavy,
And the service hours profaned
By tourists come to see
The glory of Manhattan's
Sabbath-morning
Pageantry.
But somehow between God and me
Came surging always
This humanity.

And then one rainy afternoon
I came upon the Little Church
Just off the busy Avenue ;
And in the little sanctuary
Set aside for prayer,
I knelt in meditation,
And I found God there.

NELROSE LYTTLE

Such is a recently published tribute (published in the New York *Sun*) to the picturesque (Protestant Episcopal) Church of the Transfiguration—rambling and low-set in its tiny garden of tall trees and winding walks at 1 East 29th Street, long famous as *The Little Church Around the Corner* because of this recorded long-ago happening:



THE (PROTESTANT EPISCOPAL) CHURCH OF THE TRANSFIGURATION
—“THE LITTLE CHURCH AROUND THE CORNER”

Funeral arrangements were being made at a fashionable church on proud Fifth Avenue—a church in which his sister had held membership, for the funeral of the late George Holland, actor. The arrangements were almost completed before the minister of the church—who took no interest in things theatrical and was therefore unfamiliar with names prominent behind the footlights, learned what had been the life calling of the deceased.

Upon being thus enlightened the minister, figuratively speaking, washed his hands of the affair. He promptly called off all plans for the funeral to be conducted from his church. No *actor* could be so honored as to be buried from his church. No, indeed!

Joseph Jefferson and the friends of the deceased in charge of funeral arrangements, thereupon inquired—humbly, of the minister who was refusing to allow the plans to hold the funeral from his church to proceed, if, perchance, he knew of a place where the plans could go forward.

"There's a little church around the corner that does that kind of thing," the minister of the proud church "on the Avenue" replied, casually. To which remark Joseph Jefferson uttered, in fervent voice, these words: "If that be so, then God bless the little church around the corner."

At this particular service at *The Little Church Around the Corner* (January 10, 1937—the First Sunday after the Epiphany), the subject of the sermon of the Rector—rich-voiced, pleasant-faced and kindly Rev. Dr. Randolph Ray, was "Investing in God's Business." The *Scriptural Passages* read were:

Epistle, Romans 12:1-5

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another.

Gospel, Luke 2:40-52

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover.

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

In his sermon on "Investing in God's Business"—which was followed by the Holy Communion, and preceded, as is usual at this church to which couples planning to be wed are drawn in greater number than to any other New York church, by the publishing of marriage banns of some half dozen couples—the Rector told his church full of devout and earnest worshippers:

The season of the Epiphany is for the purpose of teaching what our Lord Himself came to teach in His life here on earth. That is, the shining forth of God in man, and thus the responsibility of man to—and for, his fellowman.

The season of the Epiphany is the season of showing faith. We can do nothing without faith, without the assurance that our life has spiritual origin and spiritual destiny—and that things unseen are nevertheless real.

In the *Gospel* lesson read there was portrayed the distress of Joseph and Mary over the loss of the young boy Jesus when they came to the end of the day's journey and found He was not with them, and of their turning back to Jerusalem seeking Him, and after three days finding Him in the temple, where, in response to a rebuke from His mother, the child Jesus, looking at them, asked, Why were you troubled? Do you not know that I must be about my Father's business?

That is your answer today. If you are living your life according to the teachings of the church, that is what you must say to the world.

The incarnation showed us that there is a spiritual as

well as a human side to man. It showed us that man is not here just by chance, but that God had a purpose in placing us here.

God's business is man's business. God is man's senior partner in the business of life. And no life can be successfully lived without working with God for the welfare of one's fellowmen.

The word *religion*, taken literally, means a *tying to*. The purpose of religion is to tie us to, or keep us in close contact with a power that is not seen but is none the less real—God.

Religion is so often regarded merely as an emergency measure, a kind of fire department, as it were, a thing to fall back on when emergency arises. So often it is true that when we've tried everything else, then we'll turn to God. To be saved from one's sins at the last minute—that, oh, so often! has been man's attitude toward religion.

Of course, religion *does* take care of such a situation. It *is* an emergency measure. God is always near. He is always ready to hear when we call upon Him. He is always ready to help. He *is* our help when other helpers fail. But is that the proper way to regard religion? Such an attitude toward religion is like waiting until you're almost dead before you call in the doctor.

The great science of medicine is now largely *preventive* in nature. Its primary purpose is to keep people well, to build up strength, to make individuals able to resist disease. Religion should be so regarded. It should be considered as a preventive, as something that will build up resistance to temptations, to wrong-doing.

The purpose of the church is to build up Christian

character. So built up, life—in partnership with God, becomes a great adventure.

The church is a training ground. Its purpose is to furnish instruction as to how best we may go about the business of living in partnership with God. Its ordinances are to remind us of this partnership with God, of the spiritual side to our nature.

There are critics who say there is too much emphasis in sermons and church teachings and in the observance of church ordinances to redemption by the blood of Christ. But I say to you is not *blood*, the transfusion of it, one of the greatest practices of modern medicine? Is it not one of the greatest revivers and life-givers, in so far as the human man is concerned? And so, when it comes to the spiritual man, it is the *blood* of Christ that cleanses, that revives, that saves. It is for the purpose of so reminding man that the Sacrament of the Holy Eucharist is observed. It is a service not only to remind man that God has power, that He has life, but it is the Sacrament of the Real Presence. In it we meet God—and the real life of God is given us.

The most perfect revelation of that power and life was in the perfect man, Jesus, who was also Perfect God. It is through His *blood*, which was spilled for us on Calvary, that we may be cleansed of all unrighteousness, that we may be fitted for a closer partnership with God in the business of living. That is exactly what the sacramental rites of the church teach.

Religion, then, is not merely an emergency measure. It is a preventive. It is the Father's business. It should be your business. We talk so much about religion! We practice it so little!

If we believe that God is eternal, then we have faith,

we have the assurance that our life is of spiritual origin and spiritual destiny. So believing, the best that is in us will be brought out. When that occurs—when we realize and recognize our partnership with God in this business of living, and consequently put forth our best efforts in the service of Him who is our senior partner, and of our fellowmen for whom we are, as partners of God, responsible, then will religion possess us.

Sooner or later, we are all possessed by something. We become that *something's* slave or else its majestic general. Animal passions, greed of money, lust for power—these possess and destroy. On the other hand the great purpose of life, the business of the Father—religion, can possess each one of us and make us of use to God, to our fellowman and to the world. Recognizing our partnership with God will make us able to carry through in this day and generation when there are so many frightened souls.

Believe in yourself! Believe in the power that comes to you through God, through the transforming power of the blood of His crucified Son!

In addition to the ritualistic chantings of the Episcopal service the *Offertory* number of the men's and boys' choir was *Tres Magi de Gentibus* (C: S. Lang) :

Eastern Monarchs, Sages three,
Come with gifts in great plenty;
Worship Christ on bended knee,
Cum Virgine Maria.

Gold, in honour of the King,
Incense, to the Priest they bring,
Myrrh, for time of burying,
Cum Virgine Maria.

Led by angels in the sky,
 Shepherds to the Babe draw nigh,
 For their King to glorify,
Cum Virgine Maria.

His the praise and glory be,
 Laud and honour victorie,
 Power supreme, and so sing we,
Cum Virgine Maria.

On the feast-day of His birth,
 Set on thrones above the earth
 Angels chant in holy mirth,
Cum Virgine Maria.

Thus to bless the One in Three,
 Let the present company
 Raise the voice of melody,
Cum Virgine Maria.

The *congregational singing* at this service consisted of the following hymns:

"Morning Star"

- (1) Brightest and best of the sons of the morning,
 Dawn on our darkness, and lend us thine aid;
 Star of the east, the horizon adorning,
 Guide where our infant Redeemer is laid.

Cold on his cradle the dew-drops are shining,
 Low lies his head with the beasts of the stall;
 Angels adore him in slumber reclining,
 Maker and Monarch and Savior of all.

Shall we not yield him, in costly devotion,
 Odours of Edom, and offerings divine,
 Gems of the mountains, and pearls of the ocean,
 Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation,
 Vainly with gifts would his favour secure;
 Richer by far is the heart's adoration,
 Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid ;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

- (2) Earth has many a noble city ;
 Bethlehem, thou dost excel :
 Out of thee the Lord of heaven
 Came to rule his Israel. . . .
- Jesus whom the Gentiles worshipped
 At thy glad Epiphany,
 Unto Thee, with God the Father,
 And the Spirit, glory be.

- (3) As with gladness men of old
 Did the guiding star behold ;
 As with joy they hailed its light,
 Leading onward, beaming bright ;
 So, most gracious Lord, may we
 Evermore be led to thee.
- As with joyful steps they sped
 To that lowly manger-bed ;
 There to bend the knee before
 Him whom heaven and earth adore ;
 So may we with willing feet
 Ever seek the mercy-seat.
- As they offered gifts most rare
 At that manger rude and bare ;
 So may we with holy joy,
 Pure and free from sin's alloy,
 All our costliest treasures bring,
 Christ! to thee, our heavenly King.
- Holy Jesus! every day
 Keep us in the narrow way ;
 And, when earthly things are past,
 Bring our ransomed souls at last
 Where they need no star to guide,
 Where no clouds thy glory hide.

In the heavenly country bright,
 Need they no created light ;
 Thou its Light, its Joy, its Crown,
 Thou its Sun which goes not down.
 There for evermore we sing
 Alleluias to our King.

(4)

From the eastern mountains
 Pressing on they come,
 Wise men in their wisdom
 To his humble home ;
 Stirred by deep devotion,
 Hasting from afar,
 Ever journeying onward,
 Guided by a star.
 Light of Light that shineth
 Ere the worlds began
 Draw Thou near, and lighten
 Every heart of man.

There their Lord and Saviour
 Meek and lowly lay,
 Wondrous Light that led them
 Onward on their way,
 Ever now to lighten
 Nations from afar,
 As they journey homeward
 By that guiding star.
 Light of Light, etc.

Thou who in a manger
 Once hast lowly lain,
 Who dost now in glory
 O'er all kingdoms reign,
 Gather in the heathen,
 Who in lands afar
 Ne'er have seen the brightness
 Of thy guiding star.
 Light of Light, etc.

Gather in the outcasts,
 All who've gone astray,

Throw thy radiance o'er them,
Guide them on their way,
Those who never knew thee,
Those who've wandered far,
Lead them by the brightness
Of thy guiding star.
Light of Light, etc.

Onward through the darkness
Of the lonely night,
Shining still before them
With thy kindly light
Guide them, Jew and Gentile,
Homeward from afar,
Young and old together,
By thy guiding star.
Light of Light, etc.

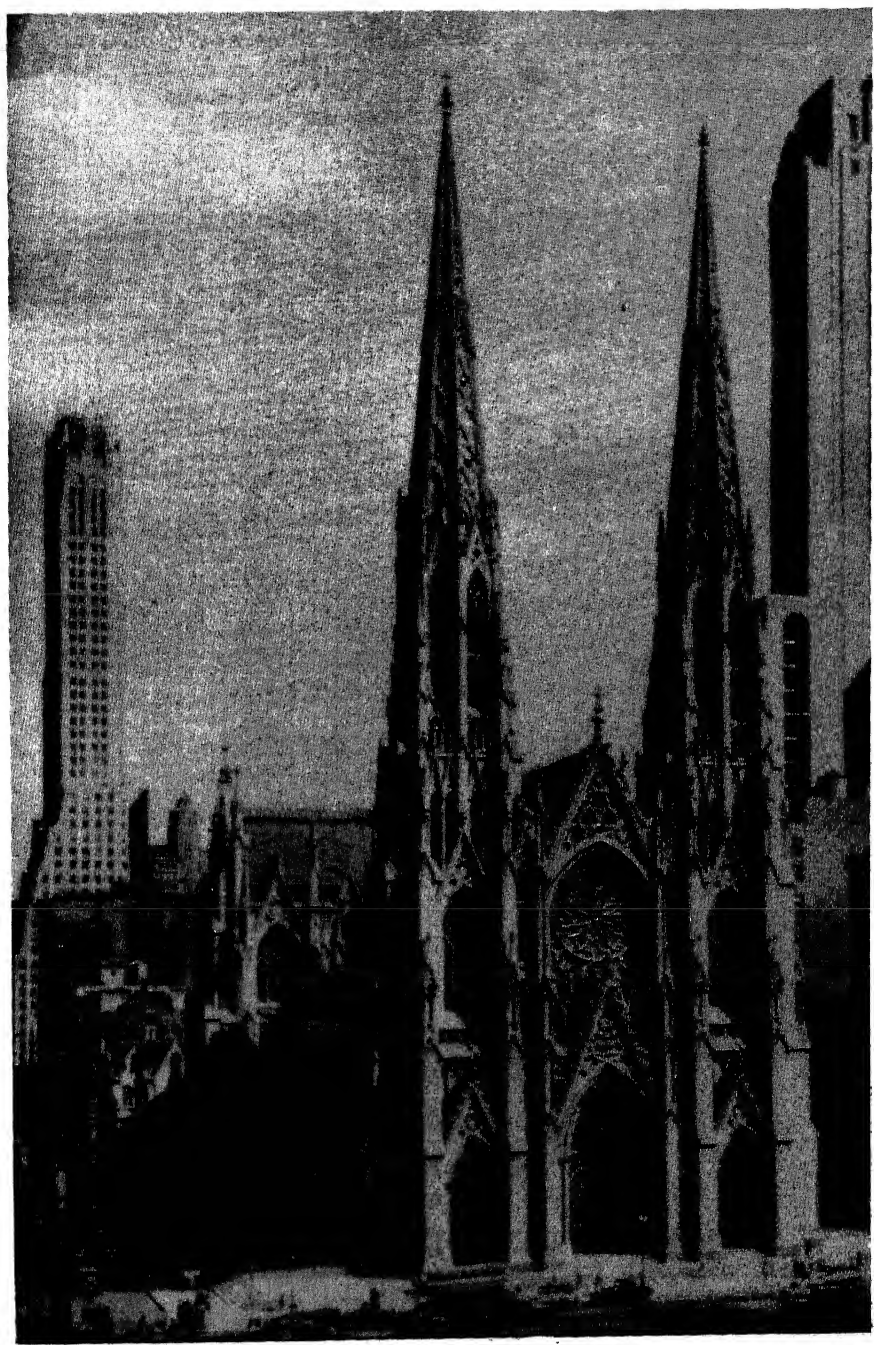
Until every nation,
Whether bond or free,
'Neath thy starlit heaven,
Jesus, follows thee
O'er the distant mountains
To that heavenly home,
Where no sin nor sorrow
Evermore shall come.
Light of Light, etc.

entrances to this terraced building to disappear through the great doors—perhaps to say a prayer in the softly-lit interior, or perhaps just to stare upward at the intricate groining and traceries of the high ceiling and at the stained glass windows which picture Biblical stories. And there are funerals from the Cathedral. And numerous wedding parties—ranging from the very simple with few attendants, to the very elaborate with a veritable host of attendants and guests.

On this New Year's Eve (Thursday, December 31, 1936), services—which lasted for an hour and a half, began at St. Patrick's Cathedral at the early hour of eight o'clock, with congregational prayers for the speedy recovery of Pope Pius XI, of whom the eighty-year-old Rector of the Cathedral, the Rt. Rev. Mgr. Michael J. Lavelle, who delivered the New Year's Eve message, said later in his sermon: "The world generally and Catholics particularly should be thankful for the influence for good exerted by His Holiness. Pope Pius has led in the mission field. He has led the fight for social justice. And he has been a leader in the efforts to promote the peace of the world.

"The United States," the venerable Rector then went on to say, "has much to be thankful for on this eve of a new year. In this country we do not suffer physical difficulties that beset many of the other nations of the world. We have been able to observe neutrality in a world which is continually warring against God, and to help to promote peace among other nations. We have just gone through a national election with dignity, the voice of the people having been expressed in an honest ballot."

The text chosen by the red-robed, white-haired Rec-



SAINT PATRICK'S (ROMAN CATHOLIC) CATHEDRAL

tor, who has spent most of his long years of service to the Church in the same parish, for his sermon to the two thousand people gathered in the Cathedral, still decorated with its many Christmas wreaths of evergreens tied with bright red satin streamers and its myriads of potted, scarlet-leaved poinsettias massed at vantage points, to hear his early New Year's Eve message was *Ephesians* 5:15-17:

See then that ye walk circumspectly, not as fools, but as wise,
Redeeming the time, because the days are evil.

Wherefore be ye not unwise, but understanding what the will of the Lord is.

And this, in substance, was what he told the congregation which almost filled the great stone edifice:

We gather here tonight to thank our Heavenly Father for the blessings of the year that is expiring, and to implore His blessings upon each one of us, upon the Church, and upon the world in the year that is to come.

The powers of the world have been warring against the forces of right. But there can be no doubt as to the result. The same will happen to them that has always happened to the armies arrayed against the God in Heaven. He is sure, and His Church shall prevail. Our hearts bleed for the Holy Father as he lies upon his bed of pain. But he has assured us that the cooperation of every branch of the Church shall be mustered against the forces of evil.

The year that is passing has nothing itself to do with events that are transpiring. It is only the period when we gather the seeds we have sown. It is only as a leaf being torn from the great tree of life.

We begin the new year that is dawning with hope, with joyful, yet humble, expectations.

With each day that passes we come nearer to the day of judgment. We should constantly bear that fact in mind. Every one wants to do better in the future than he has done in the past. So, nothing can be more useful than to make an examination of our consciousness to see wherein we can improve ourselves. Just as merchants take stock, make inventories of what they have on hand, and plan for the future, so should we take stock of ourselves so that we may more intelligently plan to become better children of God and better citizens of this world.

Following the commandments laid down by the Master, we should ask ourselves, as a new year starts and we look back over the old, such questions as: How loyal have I been to the Church? How faithful have I been to my friends? Have I been profane? What sort of a child have I been to my parents? How have I regarded my neighbor? Have I guarded his reputation as I ought? What sort of thoughts have I entertained? Have I been jealous and envious? How truthful have I been? How covetous of material things about me?

We need to realize that we are placed here on this earth to love God and obey His laws; and that if we do not, we fail to do the will of our Creator.

And at this season we should not neglect to say a prayer for the souls of the departed faithful. Many who were here a year ago are with us no longer. . . . We loved them. We needed them. They were our friends—Oh, Lord! Let Thy Light shine upon them! Let them rest in peace!

As we take stock of ourselves and make plans for the future as to how better we can serve the Lord and our

fellow-man there are a few simple little things that we'll need to be careful of. On the surface they appear simple and small. But the consequences of their observance—or non-observance, are very great.

First, be cheerful. Be considerate of other people's feelings—in the home and out of it. Don't be given to jokes or jibes which may cause others pain—such as, for instance, saying "She's no lady; she's my wife!"

The attention to small details on the part of its members can make of the home a veritable heaven. We can't be too careful of the feelings of others. We can't be too thankful for the things that are done for us.

We must be faithful in our home life. We should manifest affection—not let it be just a thing taken for granted. Life can be made much happier if you show your love to those for whom you profess it.

Then we need to guard our thoughts—to keep them pure, sweet and happy. "Out of the abundance of the heart the mouth speaketh." The Lord Himself said that, thus indicating the care we should give to keeping our thoughts sweet, pure and happy.

We should be faithful in the saying of our prayers. And we should make our talks to God, our Heavenly Father, *real*, just as are our talks to members of our earthly families, as father, husband, wife or mother.

The Lord knows all things. There is nothing we can hide from Him. So, we need to get the habit of confiding in Him, of confessing our sins, of asking His forgiveness for our transgressions, and for those of our fellowman.

We must avoid profanity. It is, besides an insult to our Heavenly Father, a vulgarity. Refined people are never profane. And it is a sure thing that the avoidance

of profanity gives you a wonderful resistance to other temptations.

As we have said, all these things are simple. On the surface they appear small. But the results of their observance—or non-observance, are important. And it is a truth spoken by the Master Himself that if we are faithful in things that are little we are sure to be faithful in things that are great.

As the new year dawns resolve to fulfill your obligations to God and man. Resolve to use your talents in the performance of positive works, in the doing of those things which will hasten the coming of God's kingdom here on earth.

"Where there is doubt, let me sow faith; where there is darkness, let me sow light; where there is sadness, let me sow joy."

Positive works—ah! how pleasing are they to the Lord. And how necessary are they to the soul's salvation. Every such act brightens lives and helps to save souls.

I conclude with a note of thanksgiving. Thanks be to God for His boundless grace; for the hope He gives us; and for the promise of rest eternal beside His throne.

The service closed with the ritualistic observance of the Benediction of the Blessed Sacrament, at which His Eminence Patrick Cardinal Hayes presided.

XXVII

SALVATION ARMY

The doctrines upon which the *Salvation Army* bases its work, as set forth in its "Foundation Deed, enrolled in the Chancery Division of the High Court of Justice, England, on the 13th of August, 1878, and extending to all enactments and settlements throughout the world under which its property is held," are :

The belief that the Scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the Divine rule of Christian faith and practise.

The belief that there is only one God who is infinitely perfect, the Creator, Preserver and Governor of all things, and who is the only proper object of religious worship.

The belief that there are three persons in the Godhead,—the Father, the Son, and the Holy Ghost, undivided in essence and co-equal in power and glory.

The belief that in the person of Jesus Christ the Divine and human natures are united so that He is truly and properly God and truly and properly man.

The belief that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness and that in consequence of their fall all men have become sinners totally depraved and as such are justly exposed to the wrath of God.

The belief that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.

The belief that repentance toward God, faith in the Lord Jesus Christ and regeneration by the Holy Spirit are necessary to salvation.

The belief that we are justified by grace through faith in the Lord Jesus Christ, and that he who believeth hath the witness in himself.

The belief that continuance in a state of salvation depends upon continued obedient faith in Christ.

The belief that it is the privilege of all believers to be "wholly

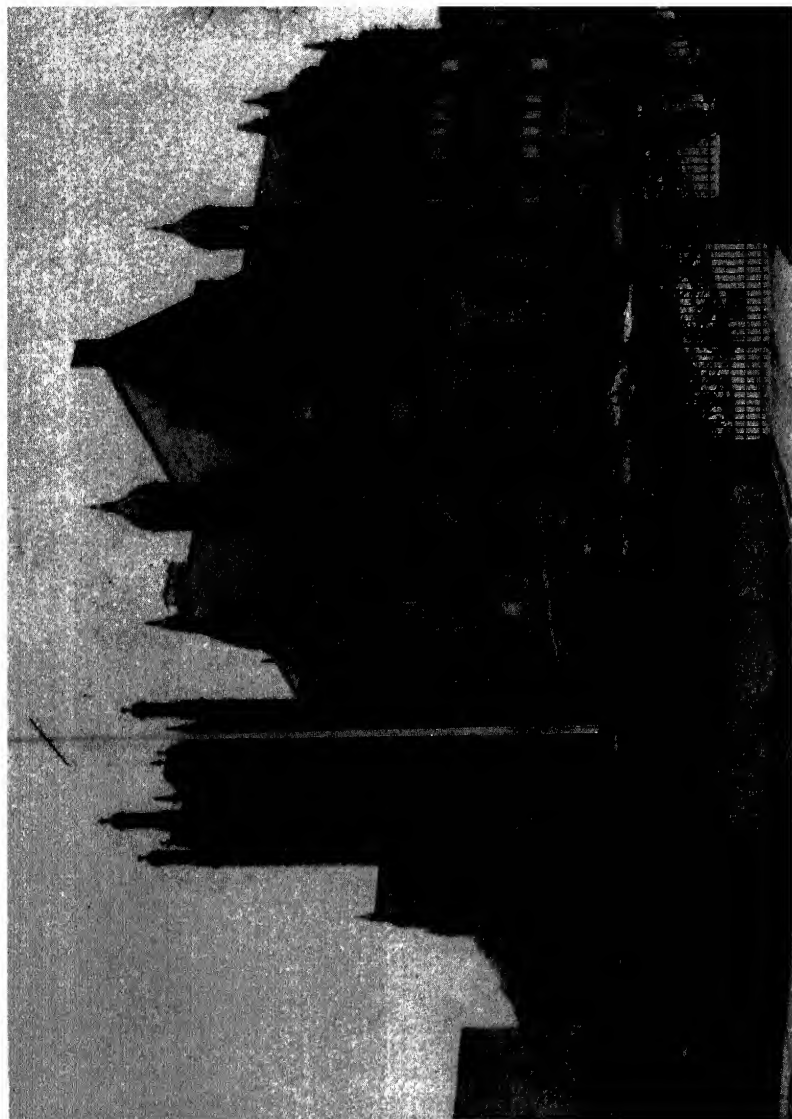
sanctified," and that their whole spirit and soul and body may be preserved blameless unto the coming of the Lord Jesus Christ (1 Thess. 5:23).

The belief in the immortality of the soul, in the resurrection of the body, in the general judgment at the end of the world, in the eternal happiness of the righteous, and in the endless punishment of the wicked.

This service (Sunday afternoon, Sept. 20, 1936), held at the *Salvation Army's* attractive and spacious *Centennial Memorial Temple*, located at 120 West 14th Street, was a public inauguration of the "Guardians of the Covenant"—young people entering the Salvation Army as cadets, and who were to enter upon a course of study covering a period of ten months at the Salvation Army Training College designed to fit them for the work of Salvation Army officers. The service was conducted by the Chief Secretary, Colonel William C. Arnold, assisted by Brigadier N. S. Marshall, Principal of the Eastern Territorial Training College, and the Training College staff; and at the service eighty-five young men and women from eleven Northeastern States were publicly welcomed as cadets in the Salvation Army.

The meeting opened with selections—played spiritedly, by the large Salvation Army Staff Band seated, with the presiding officers and Training College staff, and the cadets, on the spacious platform. Flags and Salvation Army banners and the red touches on the many Salvation Army uniforms lent a colorful note to the nut-brown, wood-paneled background of the big stage.

After the band selection there was singing—also spirited and, as in the case of all the other songs, to the accompaniment of the band—of:



SALVATION ARMY TRAINING COLLEGE

Redeemed from the bondage of Satan,
And strengthened with might from above ;
I'll fight for the Cross and the colors,
To bring in the Kingdom of Love.

Chorus

For the Cross and the flag,
The Saviour on me can rely ;
For the Cross and the flag,
In the Army I'll fight till I die.

No longer has sin the dominion,
My Lord does each battle control ;
I stand 'neath the Cross and the colors,
And Jesus is keeping my soul.

Lord Jesus, I'll be Thy true soldier,
Not shrinking from suff'ring or loss ;
Rejoicing to share in the conflict,
A warrior, true to the Cross.

The *Chorus* was repeated two or three times at the behest of the presiding officer whose injunction—quite readily obeyed, was: "Warm up! Be friendly here! Shout Hallelujah! Clap your hands rhythmically as you sing!"

There followed a *Prayer* by Major Helen Purviance, Women's Chief Side Officer.

The *Scripture Reading*—by Adjutant Reginald Martin, Men's Chief Side Officer, was

II Timothy 2:1-13, and 4:1-5

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Thou therefore endure hardness, as a good soldier of Jesus Christ.

No man that warreth entangleth himself with the affairs of this life ; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

The husbandman that laboureth must be first partaker of the fruits.

Consider what I say; and the Lord give thee understanding in all things.

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

It is a faithful saying: For if we be dead with him, we shall also live with him:

If we suffer, we shall also reign with him: if we deny him, he will also deny us:

If we believe not, yet he abideth faithful; he cannot deny himself.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned into fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

A vocal selection by the male chorus of the Staff Band, the theme of which was, "Though I speak with the tongues of angels and have not charity I am become as sounding brass," was then rendered. It was followed by the *Welcome to Cadets*, delivered by the Chief Secretary, who, directing his remarks at first to the audience which completely filled the spacious auditorium, said:

"Here is a splendid group of fine young men and women. They have come from all parts of the eleven Northeastern States which comprise this territorial area. And there are foreign countries represented here. For instance, there are two Finns, two English, three Scots, two Irish, one Canadian, two Dutch. . . .

"The average age of these young people is twenty-one years.

"The main purpose of our gathering here this afternoon is to welcome them.

"What a wonderful word is *welcome*! How beautiful is the sentiment it conveys! That beauty has been revealed to us by the heavenly Father.

"Our New York friends welcome the cadets. And, of course, we Salvationists welcome them."

Then turning to the cadets seated behind him on the platform, he said, "All over this city—east side, west side—"

Here there was an interruption by the band striking up the well-known and popular "Sidewalks of New York."

"All over this city, I say, uptown and downtown," resumed the speaker, when the few bars of the band music died away, "people, all classes of them, welcome you. From the Empire Building, sixty stories high, there flies today a banner welcoming the cadets.

"The sick and discouraged will look for your happy smile and listen for your words of encouragement. You will sing to them songs of solace and comfort.

"They will welcome you, too, because you will kneel with them in prayer.

"Yes, there are many who are glad, *real glad* that you've come to be with us.

"This beautiful temple dedicated to the honor and glory of God welcomes you—every one of you.*

"In the name of Him who gave His life for us, in the name of our local Salvation Army leaders, in the name of all these friends who are gathered here, I welcome you to New York. God bless you!" concluded the speaker.

A *response* to this address of welcome was made by a cadet—who stepped to the front of the platform to make his, or her, remarks—representing each of the following districts and departments: New England Province, Northeastern Ohio, Southwestern Ohio, Columbus City Command, Western New York, Eastern New York, Hudson River, Training College Command, Northeastern Pennsylvania, Southeastern Pennsylvania, Western Pennsylvania, Northern New Jersey, Scandinavian Department, Men's Social Service Department.

At intervals, while the responses were being made, there was singing of such songs as "Jesus, Jesus, Jesus, Sweetest Name I Know . . ." "A Wonderful Savior Is Jesus, Saving My Soul, Making Me Whole . . ." "Follow, Follow, I Will Follow Jesus, Anywhere, Everywhere, I Will Follow On . . ." "I'll Stand for Christ, for Christ Alone. . . ."

When all the responses had been made, the cadets rose and sang the "Guardians of the Covenant" chorus:

We're the "Guardians of the Covenant,"
We've heard the command—we've taken our stand
for Christ our King.
We're the "Guardians of the Covenant,"

* At this point the address was interrupted briefly by the switching off of the bright lights in the auditorium and the turning of a switch which flooded the place, from above, with a soft, purplish, shadowy glow, the while the band played softly, "Praise God from Whom All Blessings Flow."

The message of life to all the world we'll bring.
We accept the sacred challenge,
Consecrate our lives—our all—
As the "Guardians of the Covenant,"
Keeping the Faith 'till the last great Call.

Then while the band played "The Torchbearers March," shining little aluminum pans were passed to receive the *offering*.

There was, following the taking of the offering, a vocal selection, "Blessed Lord, Blessed Lord," rendered by the "Staff Songsters."

After congregational singing—the audience standing—of "If Jesus Goes With Me I'll Go Anywhere," there was an *Address of Dedication* by the Chief Secretary, who said:

It is an unspeakable pleasure to be able to take a part in this service which has some value to humanity and some value to God.

If we could look back today into the homes whence these cadets come, I believe we would find the parents looking toward New York and sharing in the feeling that theirs was a blessed privilege in giving sons and daughters to join in this great work, to join this active Army enlisted in the cause of our Lord and Master Jesus Christ. There can be nothing higher, nothing nobler than to be laborers together with God.

I would agree with him who has said, 'Tis not what you get but what you give, in the doing of a piece of work, that brings real satisfaction.

The pioneers of this organization pledged themselves and their followers to an endless service. No hours of work are too long, no task is too hard for those who are co-laborers with God. And that's what Salvationism means.

Without Jesus we can do nothing. But through Christ who strengtheneth us we can do *all* things. We should lose no opportunity to do something for God.

To these young people entering the Training College there is afforded an opportunity for the highest service to God, an opportunity to fill a place of usefulness and to have an influence unequalled anywhere.

These young people have said openly—and distinctly, that God has called them to His service. They said that before making their application for admittance to the Training College.

"I declare it is my intention to live and die in the Salvation Army." That was a statement they also made in the application they sent to the Training College.

Wisdom and strength will come from on high to help those who dedicate themselves to the service of God meet their heavy responsibilities.

These men and women will walk firmly, as they labor day by day, in a self-sacrificing service for God and His Kingdom.

The *Covenant Service* which followed the *Address of Dedication* consisted of a charge first to the leaders—the officers and staff of the Training College. Then there was a charge to the cadets, who were commanded, first of all, to "Arise and salute your officers!"

The pledge made by the cadets was, "We will, by God's help, be faithful and loyal Guardians of the Covenant," which *Covenant* is:

Eternal God, our Father and our Friend, Thou hast loved us with an everlasting love, knowing all our sinfulness, rebellion, and unfaithfulness, and didst give Thy Son, Christ Jesus, to die for us on Calvary.

Alarmed by the worldliness, sinfulness, and lack of thought of God, and stirred by the tide of sorrow and distress that sweeps over the world, we make this solemn Covenant with Thee, our God:

In this sacred hour in the presence of this audience, we here and now present ourselves to Thee, O Lord, body, soul, and spirit to do Thy will.

All we have and all we hope for shall be Thine. We desire only the high privilege of sharing in Thy suffering, bringing honor to Thy name and salvation to men.

Because of the great privilege granted to us in the call for officership in The Salvation Army, we pledge to sacredly guard the great fundamental doctrines upon which our glorious Army has been built and is established in all parts of the world, and solemnly declare that we will preach and teach them to all who come under our ministry.

We here and now, in the presence of our comrades and friends, deliberately and forever give Thee our bodies that they may be Thy temples; our lives that they may do Thy will at all times; our hearts that they may love only what is good, true and beautiful in Thy sight.

And now, O God our Father, seal by Thy Almighty Spirit this Covenant which we have made; grant unto us, we beseech Thee, that wisdom and strength which will enable us to keep this sacred Covenant entered into now as true soldiers of Jesus Christ. And so may the promises here made on earth be ratified in Eternity. Amen!

Immediately preceding the *Benediction*, pronounced by Mrs. Brigadier Marshall, there was singing by all—standing—of a selection, the theme of which was “The World for God—I’ll give my heart, I’ll do my part, To help to win the World for God.”

XXVIII

THEOSOPHY

The *United Lodge of Theosophists*, it is declared, has for its policy "independent devotion to the cause of *Theosophy*, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion."

Further explanations of the "purpose of the Lodge" are:

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or the inclination to take part in side issues. That work and that end to which it is given is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among *Theosophists*, wherever and however situated, is similarity of aim, purpose and teaching. It, therefore, has neither Constitution, By-laws, nor Officers, the sole bond between its Associates being that basis—the similarity of aim, purpose and teaching. It is concerned with disseminating this idea among *Theosophists* in the furtherance of Unity.

It regards as *Theosophists* all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization. And it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The teachings of the *United Lodge of Theosophists* are based on the writings of Mme. H. P. Blavatsky, regarded as the founder of the movement—and who passed May 8, 1891—and her co-worker, Wm. Q. Judge.

The support of the work is on a voluntary basis. The Lodge workers receive no remuneration for their services. The usual expenses connected with the running of an organization are met by the contributions of the students and friends of the philosophy who have come to appreciate what it has meant to them and who wish to see the work carried forward.

The Sunday evening lectures of the *United Lodge of Theosophists*, it was explained, are "designed to arouse the interest of the inquirer." It is at the Wednesday and Friday evening meetings that "opportunity for a more intimate study of the philosophy is afforded." Classes for children in the *Fundamentals of Theosophy* are held on Sunday mornings.

The claim is made that "Theosophy is the accumulated wisdom of the ages. It is offered forthright as a body of knowledge which is self-proving from beginning to end, and as a solution for every problem which can be presented."

The *United Lodge of Theosophists* headquarters is at 22 East 60th Street—in the building of the French Museum of Art. It is the custom of this Lodge to announce no names of speakers, hoping, it is explained, to create interest in the philosophy rather than personalities. On this particular Sunday evening (May 24, 1936) the title of the lecture was, "The Mystery of Birth." And on that subject this, in substance, is what the speaker told her large audience:

To understand the mystery of birth requires that we first find what is the all-comprehensive law at work in life. We must also find what is back of that law. That is, we must find just what it is that keeps up the continuity of existence—through birth and life and what we call death. In other words, we must come to know not only the complex nature and structure of the human

organism, but also how it comes about—how the law which provides it works.

Birth is but an event in the operation of a law. That law is the law of cause and effect. It underlies every action in life. It applies alike to the human soul and body.

There is a constant, flowing stream of cause and effect throughout life—on all its planes. Everything that is, *is*, as a result of some kind of action. Everything that is, *is*, because of a precedent cause. Everything that is, *is* an effect. And every effect that flows from a cause contains within itself a new cause. Thus, birth is both an effect and a cause.

Birth is an effect for the reason that it is the result of a cause. It is a cause for the reason that every effect that flows from a cause contains within itself a new cause.

What is it that maintains the continuity of cause and effect? It is the law of immortality. Each human being is an immortal soul.

It is the law of immortality that makes and keeps the continuity of existence—through birth and life and what we call death. Just as a string holds beads together, so it is the soul in a body that makes and keeps the continuity of life, from birth through death and to rebirth.

The human soul is changeless—birthless, deathless. It is an unbroken thread of continuous existence.

Bearing that in mind, the next step is to inquire, How does the union of soul and body come about? How does the human form come into being?

No form can make itself. Even a drop of water—one of the simplest of all forms, cannot make itself.

Every form, from the simplest to the most complex, comes into existence because of the action of an indwelling intelligence. In the case of a drop of water, if it were not for the intelligence within hydrogen and oxygen—the two elements which constitute water in its free state—they would never unite to form a drop of water.

It is an insult to intelligence, an insult to all reasoning to attribute the creation of forms to any *supreme* power. Every form is due to the action of indwelling intelligence.

Man directs the intelligence of the lesser forms to make the more complex structures. But how does the human form itself come into being?

No attempt to explain the human form on the basis of heredity succeeds.

It is true that heredity seems to provide the kind of body that comes for the infant. It is true that the elements which form the body do seem to come from "the family tree."

But heredity is only a means to an end. There is a far deeper cause than heredity. That is evident by simply asking ourselves the question, When a human body is formed can the parents provide a soul for the body? The answer, of course, is *No*. If parents could provide a soul for a body, you may rest assured that there would never be such a thing as a still-birth. No child would ever be born without life.

In the absence of definite knowledge, the popular mind places the responsibility for birth upon God. But God is only a creation of men's minds. Therefore reason tells us that there could not be a God who creates a soul and puts it into a body. Such a premise, by the

riper powers of didactic reasoning, falls to the ground. So, what is the explanation?

The explanation lies in understanding what is soul and what is body, and the connection between the two.

That which makes man man is mind. The thinking principle is man's reincarnation principle. His thinking intelligence is self-consciousness, which gives him the power to direct not only his own thought, but also, at the same time, enables him to direct intelligences that are on a lower plane than the human intelligence. Mind, then, is our force of life. Just as any form which is produced depends upon the intelligence within, so does the form of man depend upon that intelligence which we call mind.

The source of all forms is the human mind, that great, eternal principle of self-consciousness, of the realization of the *I AM*, which every human being has arrived at in some degree.

We are immortals—eternal thinkers. As immortals we have been thinking for ages past and will go on forever, thinking. But in this endless process the thinking is focalized on various planes of existence. Step by step, by focalizing our intelligence on ever higher planes, we rise to higher lives of creative consciousness, of soul wisdom. For the thinking principle is the soul.

To have arrived at our present state of existence means that in ages past our thinking has been focalized on successively higher planes.

The successive stages of evolution through which we have passed to have arrived at our present perfected form are recognized by biologists, who find that in embryonic life, that is, the life preceding the actual physical birth, every stage of evolution is passed

through until the form takes on the characteristics of the human form. It is at this stage, when the form assumes human characteristics, that the thinker, the returning soul, takes hold of his form.

How are the bonds between the soul and body connected? For the answer we have to look into the functioning of the laws of the mind.

When a thought is evolved it unites with an elemental force in nature, producing a magnetic and electric tie. These magnetic ties, created by the thinking intelligence, are the avenues through which incarnation is accomplished. Thus, every time we think we create a mental as well as physical link with earth life. For every thought is rooted in a desire. And desire at present is concerned alone with physical existence. In such manner do we create the need for rebirth.

All through life we are creating our bonds through thought and desires. Our release also must come through thought.

When we die what happens?

None of the magnetic, electric ties, created by the thinking intelligence, is lost. We simply drop our physical body, but the thinking goes on. The thinker has stored within his immortal nature the central point for connecting up again with all the magnetic ties which are his.

Matter is just as indestructible as spirit, though forms come and go. The essence of matter remains as tendencies—the magnetic ties which once linked the thinker to the physical realm remain and await his awakening from the dream into which he has fallen, the dream which is commonly called death. The gradual awakening of the thinker who, having dropped his

physical body, fell into a dream, stirs again the magnetic ties into action. The old tendencies reassert their drawing power on the returning soul. Thus the soul draws together the five senses that it may obtain a body.

The returning soul obtains a body and its personal elements through the process of heredity. In its previous existence—physical existence, it had set up affinities with certain individuals, affinities created by both love and hate. Thus, it is to them, that it, the returning soul, looks for the giving to it of a body.

The door of birth is opened to us by our parents. But the incoming soul—which the parents cannot supply, is the secret not only of birth but of what we call death and immortality.

What, then, is the purpose of it all?

The necessity is simply that the soul may win its own divine character, may win its divine birth—*conscious immortality*.

We are immortals traveling through the pathways of life. We are seekers after wisdom. Every eternal pilgrim that is here in a body now, under necessity for rebirth, is a searcher after truth. And every searcher after truth must experience physical birth—repeatedly, until such time as all the laws of life have been learned, until sufficient soul wisdom has been gained to entitle the soul to divine birth, which results in emancipation of the soul, in its liberation from further necessity of rebirth, so that it may go to its state of eternal bliss.

None of us can attain any birth alone. We don't even attain the final spiritual birth alone. Nor do those who have attained it remain alone. It is from those who have attained that final freedom, who have learned all the lessons of life, who have become emancipated souls,

no longer under the necessity for any rebirth, that we have *Theosophy*, by the teachings of which they are ever striving to help us to attain to their perfected state.

These great souls see clearly their responsibility to all humanity. Just as each of us is responsible for his own evolution, must work out his own divine birth, so each is also his brother's keeper, is responsible for the welfare of others. No one lives alone. No one dies alone. No action of any individual ever affects just that one individual. Thus, the great law of brotherhood is ever functioning. By it are the avenues opened through which the accomplishment of soul perfection may be attained.

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At the close of the lecture, questions were invited from members of the audience. Among the questions asked, and the answers given, were:

Q. Did Jesus attain perfection?

A. Yes, Jesus and Buddha and all the great masters attained perfection.

Q. What is the position of *Theosophy* on birth control?

A. Should we attempt to deprive a soul of its body? The soul is there. It is the law that it should come into incarnation. Have we any more of a right to deprive a soul of its body before birth than we have to take its body from it after birth? Reasoned thus, the answer is obvious.

Q. What is meant by your statement, "We do not die alone"?

A. We can't act in any way alone. The advent of death does not separate one from those with whom he

has been associated. He is still linked to them by the magnetic and electric ties which have been created through the exercise of the thinking principle—which is man's reincarnating principle. The soul comes back and gathers again the same old ties. That's how we account for certain affinities amongst people. Such affinities are simply the reassertion of old ties by returning souls. No one who understands birth need fear death. Birth is not a beginning, nor is death an ending.

Finish, then, thy new creation;
Pure and spotless let us be:
Let us see thy great salvation
Perfectly restored in thee;
Changed from glory into glory
Till in heav'n we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise.

for his text John 8:32—"And ye shall know the truth and the truth shall make you free." The subject of the sermon was "Harvard's Tercentenary: Its Spiritual Meaning." And, in substance, this is what the black-robed minister told his congregation:

Commenting first upon the text chosen for the occasion, the Rev. Dr. Simons explained: "Ye shall know the truth—if *you are free to seek the truth*; and the truth shall make you free—if you are free to seek and find the truth." Then he continued:

Harvard's 300th anniversary celebration—held recently, was a living demonstration of the blessing of freedom to seek the truth. And it came at a time when the world needed every encouragement to be truth-seeking.

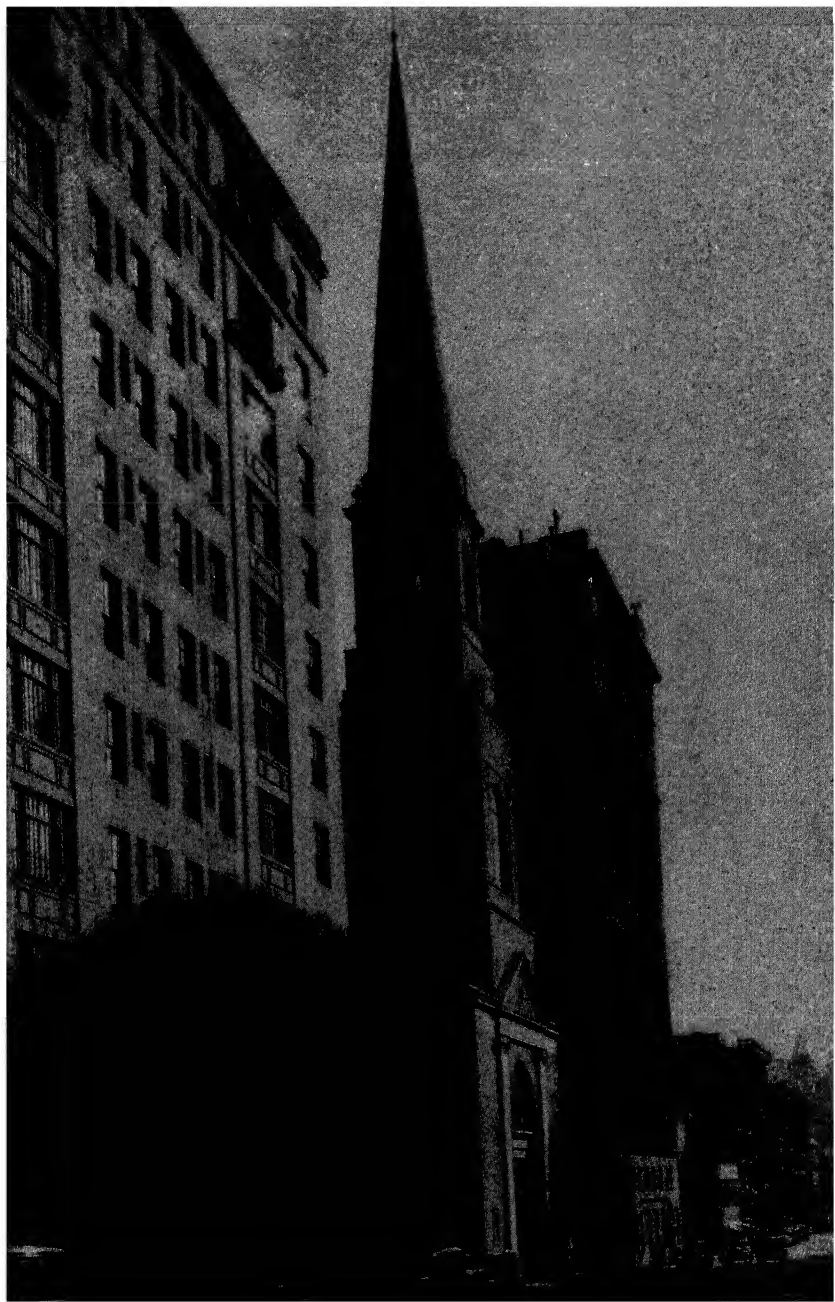
The aim of the Harvard celebration was to bring together the great scholars of the world, and to focus attention on the great problems which the world now faces.

Harvard is an age-long institution of freedom.

It is a sad plight that freedom of teaching and freedom of learning have disappeared in so many institutions of higher learning, particularly in the Old World. Of that President Conant reminded his audience at his opening address.

Today, I want to call to your attention the spiritual significance of Harvard's tercentenary anniversary and of the Unitarian association with that institution's history for nearly half of the three hundred years it has been in existence.

It is of great consequence that the early colonists felt the need for educated spiritual leaders. It was because of that felt need that the great institution of Harvard—



ALL SOULS' (UNITARIAN) CHURCH

founded by the man whose name the institution bears, came into being.

From its early days Harvard has had for its motto, "Veritas,"—Truth. It was Increase Mather who told the students of Harvard that they were "Pledged to no particular Master, but above all that they should find a friend in Truth." Thus Harvard has always been a center for truth-seeking.

The story of Harvard's coming into the Unitarian point of view is a long story, it was explained by the minister. But briefly this was the summary presented:

In the traditional Church, authority was based on an assumed infallibility of the Church and an assumed infallibility of the Bible. What authority declared to be the truth, was accepted as truth. Any evidence to the contrary was ignored or else bitterly persecuted.

But when, in the growing emancipation of science from the chains of traditionalism, evidence for truth became supreme over authority, Unitarianism placed individuals under a religious obligation to truth, not to dogmatism. In the words of Lucretia Mott, "Truth for authority and not authority for truth."

Unitarianism put the allegiance of the spirit to truth back of the allegiance of the mind to truth, and that union of consecrations to truth, coming naturally and convincingly to Harvard, became a major event in the civilization of the world.

For the first 150 years of Harvard's life, Calvinism prevailed. However, about the middle of the 18th Century, following the "Great Awakening," a change toward liberalism began, but it was not until early in the 19th Century that religious controversy broke wide

open. In 1805, the Hollis Professorship in Divinity was filled by the Rev. Henry Ware, a Unitarian.

It was a definite turning point in the life of the university. It was the move that committed Harvard to a broad and liberal spirit in the field of education.

The appointment of Henry Ware, Unitarian, to a Professorship in Divinity was, naturally enough, hotly resented by certain conservative elements. Harvard was called a pagan institution. But the opposition failed to change the course of events. With the appointment of Henry Ware, Unitarian, to a Professorship in Divinity, rigid orthodoxy was doomed at Harvard.

How much less fruitful would have been Harvard's contribution to learning if, perchance, a conservative had been placed in the Hollis Professorship of Divinity. It was the desire of the Unitarians, who, at the time, largely supported Harvard, that the institution should be freed from sectarian spirit and sectarian dogmatism.

Faith in the truth of the mind, and faith in the truth of the spirit! Those are the things which make an institution truly great. They are what have made Harvard a truly great institution.

It was in 1816 that a school for the training of ministers was founded at Harvard. The school was created as a non-denominational school. Professors in the school for the training of ministers were not required to subscribe to any sectarian creed.

The school was put on the basis of a university graduate school—on the same basis as the law and medical schools. Its function was to serve as a school where the free and systematic study of the philosophy of religion would be carried on.

And that is what Harvard Divinity School is today—a school on a graduate basis for the free and systematic study of the philosophy of religion.

When the Harvard Divinity School was established nearly a century and a quarter ago, the Unitarians—who were, at the time, largely supporting Harvard, gave up, not grudgingly and unwillingly, but cheerfully, any prerogatives they had when requested by Harvard's President to do so in order that the school might be one completely free from any charge of sectarianism, or rule by those holding some particular belief or set of beliefs.

On its 300th anniversary, Harvard was able to stand squarely on intellectual and spiritual freedom and to send around the world a call for freedom in the discussion of all the problems which now confront the world and its peoples.

That is a highly significant thing when one stops for a moment to consider the spiritual and political intolerances which are today threatening the world and its institutions.

This is a particularly difficult time for any liberal group, because in the troublous days through which we are passing there are so many people who, in a vain effort to find a sense of spiritual security, are turning back even to old religious dogmas, and, failing to find there the comfort they seek, are renouncing all religious teachings and doctrines as futile and meaningless.

We, as liberals, must do what we can to combat such a situation. Too often have we been guilty of ignoring—to a greater or less degree, our sense of responsibility in this respect. Too often have we neglected the playing of our part in presenting—to those in need of such

a spiritual security, a scheme of life based on a freedom of spirit.

We must no longer ignore the challenge. We must not fail to do our part in making the present-day world a better place, a freer place—freer in spirit, freer in truth.

The songs sung were from the *Unitarian Hymn Book*—a book compiled by an editorial committee whose “ideal,” it was explained in a foreword to the book, was “a hymn book which should be broad and inclusive in spirit, reverent in tone, and yet a prophetic utterance of the forward-looking religious idealism of our time. . . . The book is offered to all who love perfect liberty in pure religion, with the prayer that within its covers may be found for our age some worthy utterance of the faith and hope and aspiration which in the days of our fathers uplifted the heart of the Church Universal in immortal song.”

The selections for this particular service were:

(1)

Come, thou Almighty Will!
Our fainting bosoms fill
With Thy great power:
Strength of our good intents,
Our tempted hour's defence,
Calm of faith's confidence,
Come, in this hour!

Come, thou most tender Love!
Within our spirits move,
Their sweetest guest:
Extinguish passion's fire,
Exalt each low desire,
To deeds of love inspire,
Quickener and Rest!

Come, Light serene and still!
 Our darkened spirits fill
 With thy clear day:
 Guide of the feeble sight,
 Star of grief's darkest night,
 Reveal the path of right,
 Show us thy way!

- (2) From heart to heart, from creed to creed,
 The hidden river runs;
 It quickens all the ages down,
 It binds the sires to sons.

The stream of faith, whose source is God,
 Whose sound, the sound of prayer,
 Whose meadows are the holy lives
 Upspringing everywhere.

And still it moves, a broadening flood,
 And fresher, fuller grows
 A sense as if the sea were near,
 Towards which the river flows.

O Thou who art the secret Source
 That riseth in each soul,
 Thou art the Ocean, too,—and thine,
 That ever deepening roll!

The *Organ Program* preceding the service—beginning at 10:45 A.M., was:

Grand Choeur	Carl Piutti
Meditation	Halvorsen
First Nocturne	Chopin

A *Solo*—sung by the soprano soloist, was Flaxington Harker's "Like As The Hart." The *Offertory Solo* was Michael Costa's "I Will Extol Thee."

XXX

UNITY (OF TRUTH)

The motto of the *Unity* (of Truth) congregation, of which Josephine B. Siemon is the leader, is "I can do all things through God who strengthens me."

The order of service at the *Unity* meeting room—a large studio on the fifth floor, front, in Steinway Hall, 113 West 57th Street—on this particular Sunday morning (July 19, 1936), was:

Prelude—Piano Solo.

Hymn (To tune of "Stand Up, Stand Up for Jesus!") :

Our Father never faileth
To give His children bread :
They only need to hunger,
More richly to be fed ;
For Love's abundant table
Most graciously supplies
Each earnest aspiration,
That hourly doth arise.

Our Father, God, the only,
Is 'round and in us all,
Sustaining and embracing,
That none need ever fall.
There's Light and Joy and Healing,
Oh, come and taste and see ;
Our Father never faileth
Throughout Eternity.

The *Announcements* stressed the point that if we will but unify ourselves with the First Principle, God,

in whose image we are made, we need not seek health nor wealth, for such things will be added unto us; and that "There is neither time nor space in spirit."

Following the *Announcements* which were made by the speaker of the morning, Josephine B. Siemon—tall, dark-haired and dressed in a long, flowing robe of soft, clinging, white silk, and upon whose bosom rested a heavy gold cross which depended from a gold chain around the neck—there was congregational singing of a second hymn, which was:

Now are the showers of blessings
Sent by the Father of Love;
Now is the time of expressing
Bountiful gifts from above.

Refrain

Showers of blessings,
Showers of blessings in store;
Windows of Heaven are open,
Showers of blessings outpour.

Bountiful measures fulfilling,
Pouring upon us, Oh Lord!
Now are the showers of blessings,
Promises made by Thy Word.

There was then this *Responsive Reading* of "The Lord's Prayer":

Leader— Our Father which art in Heaven,
Congregation—*Our Father ever-present and omnipotent,*
Hallowed be Thy Name.
Hallowed is Thy Name.
Thy Kingdom come, Thy will be done on earth as it
is in Heaven,
Thy Kingdom is come, Thy will is done on earth as
it is in Heaven,
Give us this day our daily bread,

*Thou givest us each day our daily substance, visible
and invisible,
And forgive us our debts as we forgive our debtors,
Thou forgivest our debts as we forgive our debtors,
And lead us not into temptation but deliver us from
evil,
Thou leadest us not into temptation but dost deliver
us from evil,
For Thine is the kingdom, and the power, and glory
forever.
For Love divine is supreme; over all and in all.*

The saying of the *Prayer* was followed by a short period of *Meditation*, which ended with the *chanting*—to soft music, of: “I clothe myself safely round with Infinite Love and Wisdom.”

There was then a *Selected Reading*, by the leader, followed by a piano solo—by the woman pianist. Then came the *Address*, the title of which was “The More Abundant Life.” And, in substance, this is what the dark-haired, white-robed woman leader told the rather large audience:

All through the ages man has dreamed of abundance. His mind has dwelt on magic formulæ—or perhaps a possible wand, that would unlock the riches of the world for him. *Alladin's Lamp*, *Ali Baba*, and many other stories and fables treating of man's desire to touch the world of abundance have come down to us. But there is no talisman, there is no magic wand that will bring the world's treasures to us. That is, on the outer plane there is none. Within ourselves we can find such a power.

Two thousand years ago a teacher came who said, “I have come that you might have life, and have it more

abundantly." (John 10:10.) His coming had been foretold by prophets. And they had foretold the abundant life which should be ours when He came.

It behooves us to think of abundance when such distressing things as great droughts seem to be so widespread. Many people undoubtedly feel that such catastrophes are sent as punishments by an angry God.

But God does not punish. God is love.

Often God's abundance is misinterpreted as consisting only of gold and riches. But in reality the more abundant life which God gives to us includes *all good*. It is not limited to money and riches.

The material life of those to whom Jesus spoke the promise, "I am come that you might have life and have it more abundantly," was indeed narrow and limited as compared to our present-day standards. All of their toil was really drudgery. They had no leisure. They knew very little beauty.

But surely Jesus could not have meant for them just dollars and cents when He spoke to them of the more abundant life He had come to bring. He had to give them something to meet *all* their needs—not only material comforts, but inner comfortings of the spirit as well. There was a welding of those two kinds of comforts—the outer and the inner, in Jesus' plan for a more abundant life.

We must live at such constant unity with God—the "Father" of whom Jesus taught, we must live so completely at one with Him, that we will have both material comforts and the inner comfortings of the spirit supplied.

Material comforts are important. You can't go to a hungry man and, while he is begging for food for his

Ask for the *great* gifts of God. You do not need to stress money. You are not in need of the comforts of life. You have them.

Money, of course, is a necessity. It is a medium through which we secure comforts and culture. It is a medium which will enable us to do many good things for those we love. But it is a very *limited* medium. It supplies only material wants.

Jehovah will open the windows of heaven and pour out blessings of abundance along all lines—showers of blessings, if we will but ask. By such means is the abundant life attained.

He who suffers from *any* lack is simply one whose vision is blurred. And he who seeks only material comforts is in a prison—of his own making.

Discord, disease, death! Such are recognitions of our limitations. They are our prisons.

We may pass through such experiences so that the soul may gain discipline. But we are made in the image and likeness of God. And can you think of God and limitation of any kind whatsoever at one and the same time? It is blasphemy to even consider such a thing!

We, as His children, must be all that God is. The Creator does not separate Himself from His highest creations, those made in His own image and likeness. Thus God will pour out upon us His wonderful blessings. He will fulfill not only material needs, but also spiritual needs so that we may grow to be more and more like Him.

Every day, every hour, the spirit of God is within us. It is seeking, knocking, urging us on to a higher, a more abundant life.

Pay heed to this spirit. Come out of your limitations.

Come out of your lack and loss. Your heaven is within you—if you will but realize it.

Do not accept defeat! Made in the image and likeness of God you can conquer!

A fatal mistake made by many people is clinging to the idea of the proverbial “rainy day”—and trying to make suitable provision for such a lean time. I wouldn’t advocate unwise spending. I do not think that we should be reckless with our gifts. But neither should we be like the man the Bible tells about, who, having one talent, took it and hid it in the ground. Don’t, in anticipation of a “rainy day,” deprive yourself of the comforts that should be yours now.

When Jesus Christ said, “I have come that you might have life and have it more abundantly,” He was speaking not from just the human standpoint. He was speaking also from the spiritual standpoint. He was speaking from the I AM principle that was within Him. That principle is also within you.

Every time there is an urge within you to seek a higher good it is that I AM principle speaking within you.

The more abundant life includes money—and the things it will buy, clothes, education, opportunity for travel. Abundance means different things to different people. But whatever it is that is your innermost desire, it shall be supplied to you so that the more abundant life may be realized by you—if you will just heed the urgings of the I AM principle within.

Jesus said, “God is love.” The principle of love—that is who, or what, God is. He is the spirit of love—a love far more transcendent than you can possibly understand.

And God is Truth. That which is not Truth endures not.

Truth is God, and God is Truth. They are one and the same. And in Truth there is abundance. Truth and abundance are the same.

Abundance shall be found only as we turn to Truth, to the indwelling spirit. "For your days shall flourish . . . and there will be an abundance . . . and there will be peace." Those are words of the Bible, as are also those of the promise, "I have come that you might have life and have it more abundantly."

The Christ-spirit is in the world today, bringing more abundant life. Those who fail to realize the more abundant life are those who lack vision.

Oh, that the spirit might enable us to draw the curtain aside so that we might not see as through a veil darkly, but might see face to face the abundance which God has prepared for us!

In the story of the creation, God formed the universe. He clothed it with grass. He placed thereon trees, birds, cattle. And then, having done all this, He brought forth His most perfect creation, man, made in His own image and likeness. And God breathed into His image the breath of life, so that man became a living soul. And God placed His image, man, where? *In a land of abundance.*

You have come into a world where *all* is merely awaiting your call. Not, as theologians would have you believe, after you have passed into some other life, somewhere—they do not tell us *where*. No. God is leading you, *today*, from your darkness, from your ignorance, into a land of divine ideas, and by the power of those ideas you will bring forth into visible mani-

festation that which you are seeking. And realizing that which you are seeking is for you the more abundant life.

You are one with God. What God has is also yours—not at some future time, but *now*.

We are basking in the eternal sunshine of abundance.

All good things exist for us in the all-encircling ether, ready to appear at our command. Let us speak such a command now—I AM Success; I AM Abundance; I AM Prosperity; I AM Power.

Tell yourselves these things and they will come true.

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At the close of the sermon the *Offering* was taken. Then the *Doxology* was sung, and a *Benediction* was pronounced.

XXXI

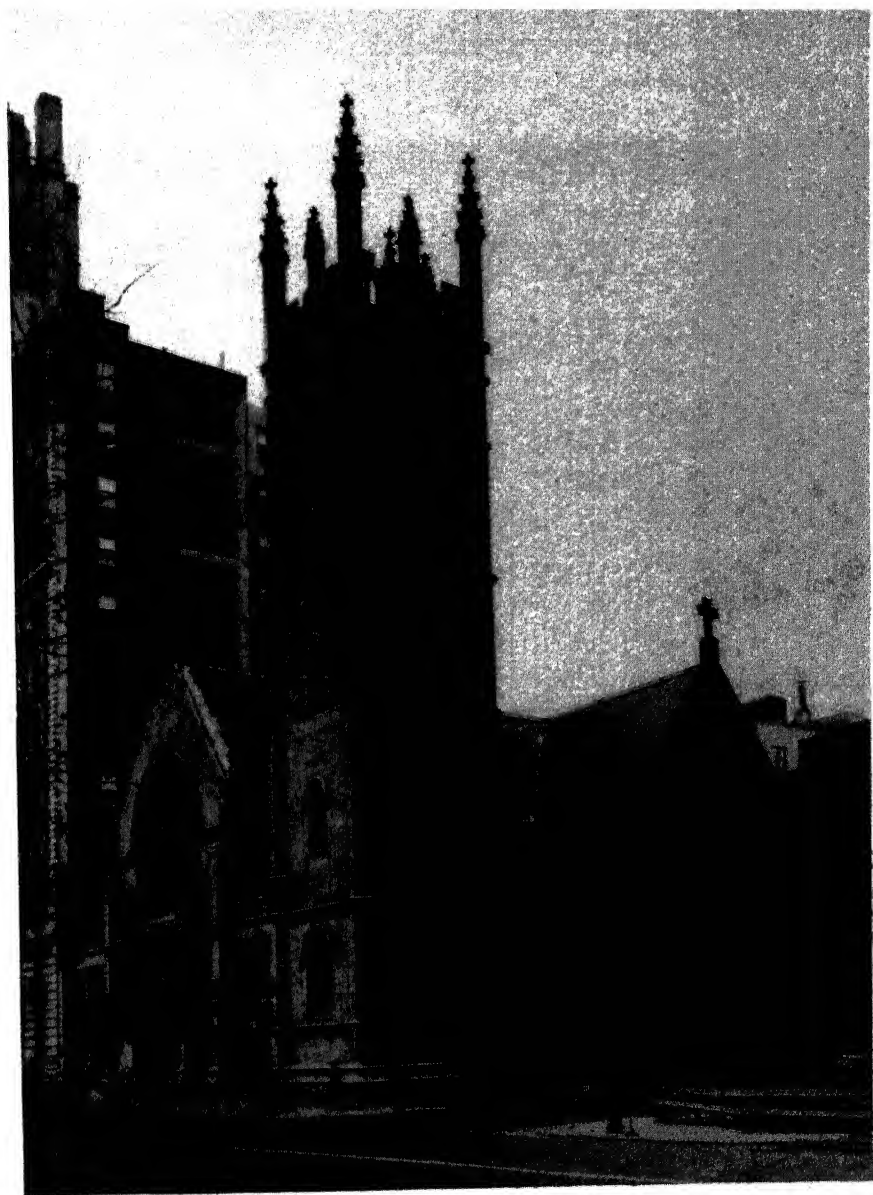
UNIVERSALIST

The Universalists date their beginning as a denomination from the time of the coming to this country, from England, of one John Murray, who, as put by a church historian, "was a broken-hearted, persecuted man, who, like Elijah under his juniper tree, wanted only to lose himself in a vast wilderness."

It was near Barnegat Bay, New Jersey, that Murray "heard the voice of God uttered by a plain farmer and fisherman" who had built himself a little church in the pine woods for which, while he made it "free to preachers of every faith," he felt sure that eventually "God would send him a special preacher." Recognizing Murray as the heaven-sent one, the farmer and fisherman—whose name was Thomas Potter, "kept after him until he made him preach."

That, so it is recorded, "brought Murray back into service . . . and from Gloucester and Boston, where he was settled, he went out on missionary journeys which resulted in a new denomination," the Universalists, whose *Declaration of Faith* (as adopted at Boston in 1899) is:

The Universal Fatherhood of God;
The Spiritual authority and leadership of His Son, Jesus Christ;
The trustworthiness of the Bible as containing a revelation from God;
The certainty of just retribution for sin;
The final harmony of all souls with God.



THE (UNIVERSALIST) CHURCH OF THE DIVINE PATERNITY

The first Convention of the Universalists was held in 1785, at Oxford, Massachusetts. The church is congregational in government, and consists, at the present time, of some 450 "active" congregations, the membership totaling less than 100,000 souls.

The (Universalist) *Church of the Divine Paternity*, located at Central Park West and 76th Street, is a spacious structure with a beautiful chancel of fine filigreed masonry. Broad, glistening, white stone steps—some half dozen of them, lead up to the chancel, the background for which is a colorful mosaic of the Christ washing the feet of one of His disciples.

Under the mosaic, which is set in a burnished bronze frame and surrounded by fine filigreed stone work, stands the communion table, beautiful in delicate tones which blend harmoniously with the rich colors above it. On this particular day a slender silver vase of simple white flowers found placement on it. On either side stood a tall, granite support of seven-branched candelabra.

The Pastor of the *Church of the Divine Paternity* is the venerable Frank Oliver Hall, D.D. Recently a young Englishman—from London, the Rev. S. E. Gerard Priestley, assumed duties as Associate Pastor of the church.

It was the Rev. Mr. Priestley who delivered the sermon at this particular service (Sunday, Jan. 24, 1937), his subject being "Searchers After Life."

The text for the sermon was John 10:10—" . . . I am come that they might have life and that they might have it more abundantly." And in his discourse the slender, dark-haired young minister said to his fair-sized congregation in the spacious auditorium:

I wonder if you have ever asked yourself the question, What is the meaning of life?

Ever since man first endeavored to understand the universe he has had to ask himself this profound question. Philosophers, religious leaders, political thinkers—all have tried, since the dawn of human history, to discover and define the meaning of life, and to lay down rules for the conduct of the individual, the community, and the state.

The majority of ordinary men and women are dissatisfied with such definitions as have been given, and such rules as have been made.

Externals have changed. The means of directing the forces of nature have, as the years have passed, been increased. But human nature has changed little. We are faced today with the very same problems which baffled the philosophers of old: Whence are we? Why are we? Whither do we go?

Those are questions scientists have failed to answer. They recognize their limitations in such a field. They see in the workings of human nature and the universe a power which they cannot comprehend, an awe-inspiring force. As the great Prof. Einstein has put it, "A man who can stand before this marvelous universe without an attitude of reverent awe is blind."

Today, my friends, the same forces are striving against each other as were in conflict a thousand years ago. Today, there is in the world, on the one side, hatred, fear, envy, jealousy, while on the other hand, contending for a place in the scheme of things, there is love, and kindness, and tolerance, and good will.

Men and women are still striving to live on a higher plane, to develop their personality, to destroy the

powers that would pull them down. The real problem remains which has always existed—the problem of individual character.

Character depends upon the individual's conception of life and its meaning.

There are those who say that life has no meaning, that individuals move only in a blind circle.

Again there are those—and in this class there are many—who believe that they have found the meaning of life in terms of the material, in terms of wealth and possessions. That man does not live by bread alone; that his personality is sacred; that he belongs, by reason of his inner faith, to the spiritual world—these things they disclaim as meaningless superstition.

There are those who, calling themselves *humanists*, hold that man is self-sufficient; that salvation—the abundant life, is something which man must achieve for himself. They disclaim man's divine origin and his spiritual destiny. They contend that *reason*—not faith, is what must rule.

Humanism—in the field of religion, is primarily the result of a prosperity era. Fortunately, the economic crisis has revealed the religious inaccuracy and inadequacy of such a doctrine.

Such reasonings as have been put forth do not satisfy. Men and women are still struggling to rise above their environment, to develop their personality.

Man demands the right to live! Even the most casual observer will note that. And it is a fuller, freer, more satisfying life that we want. Mankind is striving to discover some secret formula, by which such a life can be attained.

Men and women, over 1900 years ago, were striving

for the same things. They were being engrossed by great nationalistic movements. They were revolting against systems of government. Skepticism was rampant.

It was in such a world that Jesus taught about the abundant life, about kindness, about consideration for others, about love—about such things as could, and can, be the possession of every man, whether his home be palace or hovel.

Jesus was not concerned about material things. When the Pharisees tried to tempt Him with gold He simply said unto them, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

Jesus taught that God is a God of love. In the life, death, and resurrection of Jesus we see love at its highest, and the Cross becomes not the symbol of death but of abundant life.

If we had been given nothing else by which to live but the example of Christ's life here on earth, then we might well despair. But Christ arose from the dead. After death He lives again. He lives now. He will live forever.

It is in the realm of the spirit alone that man can find abundant life. "I can do all things through Christ who strengtheneth me."

Economics exists for man, not man for the sake of economics. Materialism is not what the abundant life consists of. It is in the realm of the spirit that such a life is realized.

Outward reform depends upon the growth of the spirit of Christ in the lives of individuals. It is in the spirit that satisfaction can be found. It is the spirit

which brings to the heart of man peace and harmony.

In Christ's service you will find perfect freedom. In the love of God as manifested through His Son, Jesus Christ, there is shown a new love for humanity.

Man is something more than a mere machine. You will discover, my friends, that man cannot live by bread alone.

Man, with the spirit of Christ in him, has the power to rise above his environment.

Man belongs to eternity.

The hope of the world is in Christ, whose spirit seeks entrance into the heart of man.

Today the world is in a state of perpetual fear—economic, political, social. Fear breeds jealousy, vengeance, vindictiveness. Perfect love casts out fear. Christ is the hope of the world's peace and happiness.

It is by Faith, Hope, and Love that man really lives!

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The congregational singing at this service consisted of two hymns, one sung immediately preceding the sermon, the other immediately following the sermon. The hymns were:

- (1) Rise, my soul, and stretch thy wings,
 Thy better portion trace;
 Rise from transitory things
 'Toward heaven, thy native place:
 Sun and moon and stars decay;
 Time shall soon this earth remove;
 Rise, my soul, and haste away
 To seats prepared above.

Rivers to the ocean run,
Nor stay in all their course;

Fire, ascending, seeks the sun ;
Both speed them to their source :
So a soul, that's born of God,
Pants to view his glorious face,
Upward tends to his abode,
To rest in his embrace.

Cease, ye pilgrims, cease to mourn,
Press onward to the prize ;
Soon our Savior will return
Triumphant in the skies :
Yet a season, and you know
Happy entrance will be giv'n,
All our sorrow left below,
And earth exchanged for heav'n.

(2) Love Divine, all love excelling,
Joy of heav'n, to earth come down ;
Fix in us thy humble dwelling,
All thy faithful mercies crown :
Jesus, thou art all compassion,
Pure, unbounded love thou art ;
Visit us with thy salvation,
Enter ev'ry trembling heart.

Breathe, O breathe thy loving Spirit
Into ev'ry troubled breast ;
Let us all in thee inherit,
Let us find the promised rest ;
Take away the love of sinning ;
Alpha and Omega be ;
End of faith, as its beginning,
Set our hearts at liberty.

Come, Almighty to deliver.
Let us all thy life receive ;
Suddenly return, and never,
Nevermore thy temples leave.
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee without ceasing,
Glory in thy perfect love.

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